

VOL. III.

NUMBER 8.

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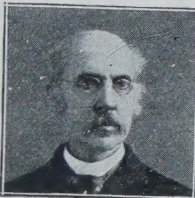
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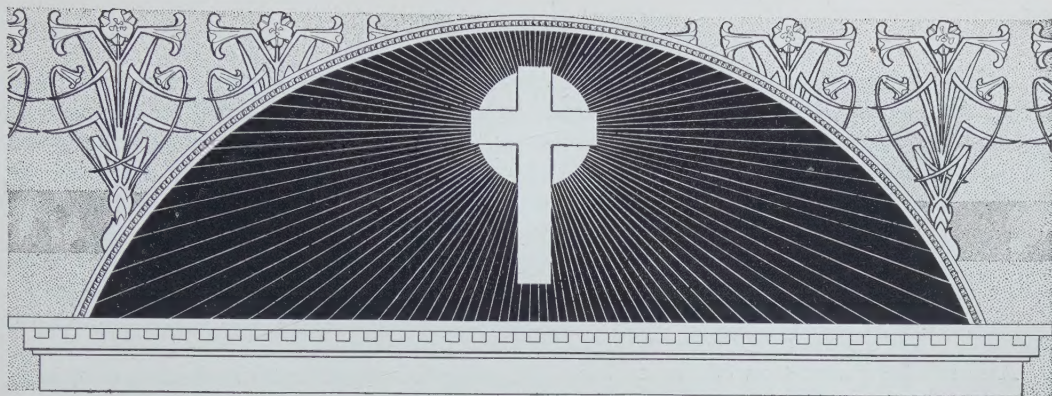
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THE LIFE OF JESUS THE CHRIST.

BY

CLYDE W. VOTAW, Ph.D., Instructor in New Testament Literature, The University of Chicago.

1. RECORDS AND CHRONOLOGY OF JESUS' LIFE.

PALESTINE was a small country on the far eastern edge of the great Roman Empire. The Jewish people were despised and ignored because they were a small oriental nation, bigoted and exclusive in spirit, austere in morals, and fanatical in religion. The career of Jesus, brief, uneventful and obscure to the general observer of his day, attracted almost no attention outside of his own land. It was nearly thirty-five years after Jesus' death before the Empire came to regard his followers as anything more than a particular Jewish sect. We need not, therefore, expect, nor do we in fact find, much reference to Jesus in the Roman history of this period. The only clear statement about him is contained in Tacitus' "Annals," xv. 44: "They called them Christians. Christ, from whom the name was given, had been put to death in the reign of Tiberius by the procurator Pontius Pilate." There are also some corroborating allusions to Jesus and his followers in other Roman writings. The great Jewish writers of the century, Philo and Josephus, give us practically nothing. Philo nowhere mentions Jesus, perhaps from ignorance of him, although Philo lived until after 40 A.D. Josephus barely mentions "the Christ" in *Antiquities* XX.ix.1 (unless some portion of the famous passage XVIII.iii.3 can be called genuine). His silence is intentional, due to Jewish hatred of Jesus. Small, therefore, but very valuable, is the extra-biblical record of Jesus' life.

Within the New Testament, the earliest record is contained in certain epistles of Paul, written not later than the years 53-63 A.D., and whose authorship and historicity is unquestioned. From these letters we learn of his Davidic descent, his unique personality, his exalted character, his preaching of the Kingdom of God, his appointment of apostles, his Messiahship, his betrayal, crucifixion and resurrection. From James, Peter and Hebrews also can be gathered facts about Jesus' life.

But the Gospels have explicitly recorded for us Jesus' life. They contain memorabilia of Jesus. Fragmentary accounts of what Jesus did and said have been brought together for use and preservation. From a time even before his death, the important events, the significant acts, and the weighty teachings of Jesus, were reported among his followers, taught to the new converts (Acts 2:42), and circulated wherever the Gospel was carried. The words and acts of Jesus were the substance of

Christianity throughout the apostolic age. For many years this historical material was transmitted orally, according to the Jewish custom of the time. Gradually the records passed from Aramaic, their original language, into Greek, that they might be given also to the Gentiles and to the Jews of the Dispersion. After a time some of the material was committed to writing, and oral and written tradition went along hand in hand. The first attempt to gather up these fragmentary records was probably made by the apostle Matthew, who collected many of Jesus' sayings in their Aramaic dress, perhaps as early as 50 A.D. This collection is known as the "Logia." Some years later, Mark supplemented Matthew's work by making a collection of the records of the events and deeds of Jesus' public ministry.

And as the generation of eye and ear witnesses of what Jesus had done and said was now passing away, many attempts were made (Lk. 1:1-4) to collect the floating material into a more complete and durable form. Our four canonical gospels are such final collections. They came into existence at four different centers of Christian teaching and activity in the apostolic age, and grew out of the cycle of tradition which each center had in its possession. The Gospel of Mark (about 66 A.D.) is the earliest of the four. •The Gospel of Matthew is not the "Logia" of the apostle, but an original work in Greek (about 70-80 A.D.) by an unnamed author, who used a Greek form of the earlier "Logia" as a source of his material, and drew also from the Gospel of Mark, and from various other sources of oral and written tradition. The Gospel of Luke was also compiled (about 70-80 A.D.) from a Greek edition of the "Logia," from Mark's Gospel, and from other sources of oral and written tradition. The fourth Gospel comes from the apostle John, and contains a cycle of tradition not often parallel to that of the synoptic gospels, but of a peculiar type which John seems to have cherished. This gospel is either directly from the apostle (about 80-96 A.D.), or indirectly, through some disciple of his who, after his master's death, collected certain characteristic material from the apostle's teaching and put it forth under John's name (about 100-130 A.D.).

Our gospels are therefore compilations. The events, the deeds and the sayings of Jesus which they contain are those which circulated among the Christians from the first. They survived, a few out of a great number, because they most clearly revealed and perpetuated the life, work and teaching of Jesus. The material has passed through a process of wise selection by the disciples, and of practical sifting by time, until we have the choicest and most useful portion, the essence of the history. It must, however, be remembered that the incidents and sayings have, by this process of transmission, lost for the most part their historical setting and their chronological position. This material, when brought together in our gospels, is often grouped topically or illustratively. The arrangement cannot be depended upon in detail. For example, in Matthew the Sermon on the Mount, the Charge to the Twelve, the Parables by the Sea, the Denunciation of the Pharisees, the Eschatological Discourse, and in Luke the long section Chap. 10-19 are all collections of material spoken on various occasions, whose detailed historical setting has been lost, and which are brought together in a topical or literary unity. The same thing can often be seen in the grouping of the incidents as transmitted to us. This feature of the gospels is becoming increasingly clear to all thoughtful scholars, and the recognition of it is essential to a true use of the Gospel histories. (1) and (2)

The chronology of Jesus' life is in general certain, but in detail very uncertain. We know that Jesus' death fell in the reign of Tiberius and the procuratorship of Pilate, *i.e.*, somewhere between 26 and 36 A.D. This can probably be narrowed down to 28-33 A.D., but within this range we cannot tell what year. The year 30 A.D. is the date to which it is now commonly assigned, but of this we cannot be at all sure. The beginning of Jesus' public ministry was, presumably, not until after the fifteenth year of Tiberius (Lk. 3:1-3), *i.e.*, late in 28 or in 29 A.D. Jesus being then "about thirty years of age" (Lk. 3:23), his birth goes back a few years into the

B.C. period. About the year 6 B.C. is the date toward which we seem now to be trending. Even supposing these data given by Luke to be accurate, there remains an uncertainty of years. We would seem to have a public ministry of Jesus but one full year in length, if he began early in 29 and was crucified in the spring of 30 A.D. Current chronological schemes of the public ministry give it something over three years, on the basis of Jno. 2:13; 5:1; 6:4; 13:1. But 5:1 is not a pass-over, and 6:4 as a passover is somewhat doubtful (see Westcott and Hort, "New Testament in Greek," Vol. II., Appx. 77-81; and Turner, art. Chronology of the New Testament in "New Bible Dictionary," Vol. I, pp. 403-415, the best single article on the whole problem); while the passover in connection with the cleansing of the temple may be the last one, as the synoptic gospels indicate. John's supposed chronological framework is therefore quite questionable. The synoptists mention but one passover, that in connection with Jesus' death. It is sometimes held that they indicate, though they do not name, two others (Mk. 2:23 suggests a time of year soon after a passover, and Mk. 6:39 is supposed from its reference to "green grass" to indicate a time not long before a passover). But from what we know of the way in which the material of the gospels is put together, we cannot build chronology on such suggestions. Professor Sanday ("Expositor," IV., v. 16) says: "The simple fact is, that the synoptic gospels are only a series of incidents loosely strung together, with no chronology at all worthy of the name." The exact dates of Jesus' life cannot at present be known, neither can we know the duration of his public ministry; it was probably either one or two full years, with some portion of a second or third. After all, this matters little; exact chronology is a modern passion, but it is comparatively unimportant. The ethical and religious teaching of Jesus' life is quite independent of precise years, months and days.

1. RECORDS AND CHRONOLOGY OF JESUS' LIFE.

(1) **Harmony of the Gospels.**—The study of the Life of Christ is primarily the historical study of the four gospels, which implies the tracing of the events they narrate in their chronological sequence and in their organic connection. For this purpose a constant comparison of the four narratives is necessary, and a synopsis or harmony becomes in the very nature of the case indispensable.

Whatever discrepancies the four narratives contain, we have preferred to let the printed page display them equally with the agreements, rather than adopt an arrangement or a dissection which should withdraw them from view. Wherein the four writers differ, and how they differ, is precisely what the intelligent reader wishes to know; eventually he comes to value their writings even more for their differences than for their agreements.

Still it is not to be forgotten that thus far every effort to accentuate their disagreement has only strengthened the impression of their concord as historical documents. The most powerful of all arguments for the substantial truthfulness of the witnessing evangelists is to be found in the self-consistency and verisimilitude of the history, when exhibited in a harmony constructed according to the principles indicated in this preface. If, after a century of modern criticism of the gospels, it is found that, despite all differences, the four mutually supplement and mutually interpret one another, so that from their complex combination there emerges *one* narrative, outlining a distinct historical figure, and producing upon the mind an irresistible impression of reality, it is difficult to imagine a more convincing attestation of the

records on which the Christian church bases its faith in the person and work of its Founder than is furnished by this very fact.—*Stevens and Burton, "Harmony of the Gospels," pp. iii, iv.*

(2) **The Life of Jesus in the Epistles of Paul.**—It is not the Gospels alone on which we have to depend. We have four works of which the authenticity has never even been assailed by any serious writer, namely, St. Paul's four epistles to the Galatians, Romans, and Corinthians. These may truly be regarded as a fifth Gospel, of which the testimony is all the more valuable because it is undesigned and incidental. It is also earlier than that of any Gospel, and is the testimony of one whose personality stands forth with absolute clearness in the light of history. Further than this, it is the testimony of a man of commanding intellect, and of the highest Jewish culture, who, after the death of Christ, was converted from the most bitter hostility to the most intense devotion, and who bears his witness within twenty-five years of the events respecting which he speaks. And yet, if we had the epistles of St. Paul alone, we could find a contemporary testimony to almost every single fact of primary importance in the life of Christ—His birth of the seed of David, His poverty, His Messiahship, His moral teaching, His proclamation of the kingdom of God, His calling of the apostles, His supernatural power, His divine claims, His betrayal, His founding of the Last Supper, His passion, crucifixion, burial, resurrection, and repeated appearances. If we add the testimony of the other epistles, we have further testimonies to almost every fact of importance in the Gospels, as we have also in the catholic epistles and in the Revelation of St. John.—*F. W. Farrar, "Jesus" in "Encyclopædia Britannica," 9th. Ed., Vol. XIII., p. 659.*

2. PREPARATION OF JESUS FOR HIS WORK.

The Hebrew nation had a genius for morals and religion, as Greece had a genius for science and literature, and Rome a genius for law and administration. Each nation made its essential contribution to the progress of mankind. Naturally, therefore, the greatest religious teacher of the world arose from the Hebrew race, and perfected his people's contribution to human history. Jesus was born of Jewish parents in Palestine. But not at Jerusalem nor in Judea did the Jewish Messiah arise—that honor fell to Galilee. For in Judea, Pharisaism was at its worst. Emphasis upon the letter had crushed out the spirit of religion, righteousness had become a superficial and punctilious observance of formal rules of conduct and empty ceremonies instead of the outworking of a pure heart and a right purpose. The rabbinical schools at Jerusalem were dreary storehouses of Jewish legal lore and factories of casuistical disputations upon the minutiae of legal obligation. Out of this no good thing could come, least of all the Messiah.

So, in God's providence, Jesus' home was at Nazareth. Galilee breathed a freer, purer religious atmosphere. In fact, was there so favorable a place as Galilee in all the empire for the development of the world's greatest teacher? For there he escaped the hollow and hypocritical Pharisaism, and at the same time the gross immorality and barren speculations of the Gentile nations. Jesus' parents were devoted adherents of Judaism in the best prophetic type, genuinely religious. They were simple, quiet, hard-working people of one of the larger Galilean villages. The education which Jesus received was an excellent one for the times. It began in the home, where the greatest care was taken by the best Jewish families to train their children religiously. Then came the assistance also of the synagogue school, where the fundamentals of education were taught. The Old Testament history was thoroughly taught, and then the Old Testament law with its later elaborations, until the child became familiar with the whole canon of Jewish Scriptures. How completely Jesus entered into the spirit of all this appears on his first visit to Jerusalem, at the age of his legal majority, when he eagerly seized the opportunity to ask the rabbis the many great questions of religion and life to which he had found no answers. Jesus probably learned to read the Old Testament Scriptures in Hebrew, and the Aramaic he was of course familiar with, for it was the Jewish vernacular of his day. In addition he knew more or less Greek, for this was the language of commerce with the Gentile world, which had entered largely into Galilee. (1)

Jesus seems never to have gone beyond Syria out into the great Roman Empire, nor to have become familiar with the Gentile type of life, nor to have read the history or literature of any nation besides his own. But for the purposes of his work, since his mission was a moral and religious one, such wider knowledge and experience were unnecessary. In morals and religion Judaism was to be the teacher, not the taught. Out of Hebrew history and teaching Jesus drew the truth of God, and it was upon the Old Testament foundation as laid by the greatest of the prophets that he built the everlasting Gospel. That which was good in the religious thought and practice of his day he recognized and cherished, that which was false and harmful he rejected with true spiritual vision. Discrimination of essentials from non-essentials, the fixing of a scale of real values, was characteristic of Jesus. And in addition to all, he loved the world of nature about him, finding everywhere God's workmanship and God's love. No one has seen so much in nature that is beautiful and helpful as Jesus saw. God's own spirit of wisdom, truth and love grew in him to perfect him for his mission. Jesus must have come early to a consciousness of special nearness to God. It was this constraining power which led him safely through the maze of human experience to a complete control over his acts and choices, and to the ultimate approval of God for the Messianic work. He was

the normal man, others were abnormal. And yet so unostentatious was Jesus' life during the thirty years at Nazareth that his townsmen would not believe him extraordinary (Mk. 3:20, 21; 6:1-6; Lk. 4:16-30). (2)

But however close Jesus felt himself to God, he probably was not yet conscious that he was to be the Messiah. The thirty years was a period of probation for him.

When John the Baptist appeared in the district of the Jordan heralding the approach of the Kingdom of God, and calling upon men to prepare therefor, Jesus eagerly responded to the summons. Now was to appear he who should restore pure religion to Israel, and lead men to the glorious realization of their ideal hopes. Jesus would, with the others, receive the symbol of conformity to God's will and of preparation for the kingdom at hand. But with the administering of water baptism to Jesus came God's approval of his Son, and a unique impartation of God's spirit, which was to him at once the announcement of his Messiahship and the endowment for his Messianic work.

The experience which followed upon this, the so-called temptation, was Jesus' self-adjustment to his new office and life. The gospel accounts of this experience came from Jesus himself. In this parabolic language he endeavored to show to his disciples what was the true conception of the Kingdom of God and of the Messiah, as he had determined these at the outset of his ministry. The problem as to what sort



The Temptation.—Cornicellius.

of a Messiah he should be, and what methods he should use in the performance of his Messianic mission, was a vital one to Jesus, and the mental anguish of decision was real. God was with him in the choice. He determined to sacrifice himself wholly to the cause, to forego the comforts of life and subject himself to the privations and labors of a traveling ministry. He determined that he would not employ spectacular methods, but quietly and simply would do the work of a preacher of righteousness. And that, however great might be the pressure upon him to become the temporal Messiah of current Jewish expectation, he would insist only and always upon a spiritual kingdom, founded on spiritual truth, composed of

spiritual members, and seeking spiritual ends. Then Jesus was ready to begin his public work as Messiah. (3)

2. PREPARATION OF JESUS FOR HIS WORK.

(1) **The Education of Jesus.**—Temple and Synagogue both made their important influence felt by the young; but the daily use of verses from the Sacred Writings, the manifold symbolical actions which were always taking place in family life, and the whole atmosphere in which the people lived, educated the child unconsciously in the religious views of his race. And, above all, every father regarded it as his most important duty to make his child, whether son or daughter, familiar from infancy with the history of the Jewish people and with their Law; to explain all existing customs and usages; and to awaken and nourish an interest and love for the religion of the father-land. As soon as he was twelve years old, the Jewish boy especially was held to a stricter observance of the Law, and participation in worship, since he was now a "son of the Law;" and diligent attendance at the Temple in Jerusalem and at the Synagogues was impressed upon him as a duty and a privilege. The history of Jesus shows that this custom was observed in his case (Luke ii. 41-43).

If, however, the earliest instruction was that which was thus given in the family, there were not wanting also, even at the time of Jesus, public schools, whose object it was likewise to spread and increase religious knowledge.

The Law was always the subject of the lessons given, and it was a high object of ambition with any child to be able to read the Sacred Writings, and a higher still to be able to write the language of the original. The first school in which Jesus was trained was undoubtedly the home of his parents (Luke ii. 40). There he may have obtained his first knowledge of Jewish history and Biblical lore, and possibly acquired his facility in quoting from the Hebrew Scriptures. And that which was begun in the home was developed afterwards by the Synagogue at Nazareth, while the visits to the great feasts at Jerusalem would still further enlarge his knowledge. Above all, he must have taken good heed for himself not merely to the Sacred Writings, but to the books of Nature and the world of men which lay open before him; so that he made evident intellectual and religious progress.—*M. Seidel, "In the Time of Jesus," pp. 124-5.*

(2) **The Preparation of Jesus.**—There He was preparing Himself for His career. His mind was busy grasping the vast proportions of the task before Him, as the prophecies of the past and the facts of the case determined it; His eyes were looking forth on the country, and His heart smarting with the sense of its sin and shame. In Himself He felt moving the gigantic powers necessary to cope with the vast design; and the desire was gradually growing to an irresistible passion, to go forth and utter the thought within Him, and do the work which had been given Him to do.

It is generally allowed that Jesus appeared as a public man with a mind whose ideas were completely developed and arranged, with a character sharpened over its whole surface into perfect

definiteness, and with designs that marched forward to their ends without hesitation. No deflexion took place during the three years from the lines on which at the beginning of them He was moving. The reason of this must have been, that, during the thirty years before His public work began, His ideas, His character and designs went through all the stages of a thorough development. Unpretentious as the external aspects of His life at Nazareth were, it was, below the surface, a life of intensity, variety and grandeur. Beneath its silence and obscurity there went on all the processes of growth which issued in the magnificent flower and fruit to which all ages now look back with wonder. His preparation lasted long. For one with His powers at command, thirty years of complete reticence and reserve were a long time. Nothing was greater in Him afterwards than the majestic reserve in both speech and action which characterised Him. This, too, was learned in Nazareth. There He waited till the hour of the completion of His preparation struck. Nothing could tempt Him forth before the time—not the burning desire to interfere with indignant protest amidst the crying corruptions and mistakes of the age, not even the swellings of the passion to do His fellow-men good.

At last, however, He threw down the carpenter's tools, laid aside the workman's dress, and bade His home and the beloved valley of Nazareth farewell. Still, however, all was not ready. His manhood, though it had waxed in secret to such noble proportions, still required a peculiar endowment for the work He had to do; and His ideas and designs, mature as they were, required to be hardened in the fire of a momentous trial. The two final incidents of His preparation—the Baptism and the Temptation—had still to take place.—*J. Stalker, "The Life of Jesus Christ," pp. 37-8.*

(3) **The Messiah.**—In a Messiah of the type therein (Isa. 42:1-4 cf. Matt. 12:18-21) sketched Jesus could earnestly believe. No other type of Messiah could have any attractions for Him; not the political Messiah of the Zealots, whose one desire was national independence; not the Messiah of common expectation, who should flatter popular prejudices and make himself an idol by becoming a slave; not the Messiah of the Pharisees, himself a Pharisee, regarding it as his vocation, to deliver Israel from Pagan impurity; not even the austere Messiah of the Baptist, who was to separate the good from the evil by a process of judicial severity, and so usher in a kingdom of righteousness. The Messiah devoutly to be longed for, and cordially to be welcomed when He came, in his view, was one who should conquer by the might of love and truth; who should meet the deepest wants of man, not merely gratify the wishes of Jews, and prove a light and a saviour to the whole world; who should be conspicuous by patience and hopefulness rather than by inexorable sternness,—a humane, universal, spiritual Messiah, answering to a divine kingdom of kindred character,—the desire of all nations, the fulfilment of humanity's deepest longings, therefore not destined to be superseded, but to remain an Eternal Christ, the same yesterday, to-day, and for ever.—*A. B. Bruce, "The Kingdom of God," p. 152.*

3. PLAN AND METHOD OF JESUS' MINISTRY.

The decision as to what needed to be done, and how it was to be accomplished, was reached by Jesus before he entered upon his public work. The Kingdom of God, a spiritual and moral kingdom, was to be established upon the earth. It was the nature of this kingdom, first, to transform the individual, second, to dominate and purify the world. Such a kingdom could not be founded from without. All true and effective means must be of an invisible and spiritual kind. There could be no alliance with the political parties and forces already established in Judea, for the Kingdom of God was to take no external, temporal, or local form. It was not to be set up or maintained by any of those instrumentalities upon which human kingdoms depended. "My kingdom is not of this world," said Jesus (Jno. 18:36). It was to have no officers, no headquarters, no political features, no worldly associations. It was not to be established nor defended by physical force, neither was it to exist in the interest of selfish ends. Nor was it possible for Jesus to carry out the current Messianic programme. The Messiah of the popular hope must establish a temporal kingdom, visible to men, which should give the Jewish nation political supremacy of the world, and so glorify and avenge the down-trodden Israel. This was not the character of the Kingdom of God, as God gave Jesus to see it. "The kingdom of God cometh not with observation," said he, "the kingdom of God is within you" (Luke 17:20, 21). It was impossible, therefore, for Jesus to co-operate with any of the religious parties which governed the lives and thoughts of his nation. The only means of establishing such a kingdom as he had been commissioned to found was to win to its support individuals who felt its truth and power, waiting patiently until those adherents should attain such numbers and strength as would leaven humanity entire, and transform the whole into the ideal society of perfected individuals. (1)

This plan of Jesus is the most remarkable ever conceived. Rome had united the Mediterranean world by an all-conquering idea of universal political dominion, and men had marveled at the accomplishment of the impossible. Yet how much greater was Jesus' idea of uniting the whole world by the ties of religion into a universal spiritual brotherhood, a union not external, political and selfish, but internal, religious, humanitarian. An invisible kingdom which, planted in a small and obscure country, should expand till it embraced all countries, all men, all time. Such was Jesus' idea of the Kingdom of God. So original was this plan, so independent of all existing thought, that it could have come only from God himself. No other than Jesus could have conceived it, no other than Jesus would have attempted it. Yet Jesus determined upon this plan with full confidence that it was God's will, and with full assurance of its ultimate success. The accomplishment of it he set about with a resolution which carried him through hardship, isolation, reproach, opposition, martyrdom.

The evidence does not seem to justify the view that the plan of Jesus underwent modification during his ministry. His methods, of course, changed with the changing circumstances, his presentation of his message progressed with the developing capacity of his hearers, and his attitude toward the various classes adjusted itself to the attitude which they assumed toward him. It is true that Jesus did not publicly proclaim his Messiahship until the very close of his ministry, and that even to his most intimate disciples he did not make that claim until the latter portion of his work. But this was not because he was not himself certain of his Messiahship. It was due to the fact that if he had at the outset asserted himself as the Messiah, the perverse popular expectation would have demanded its perverse realization, and Jesus would have received no hearing at all for his purely spiritual conception of the kingdom. In every possible way Jesus avoided raising false hopes. He preached the kingdom so that it might appeal to the hearts of men and transform their expectations to accord with the reality. Even this method of superlative wisdom did not

succeed with the Jews as a whole, for when they found Jesus would not fulfill their demands, all but a handful of followers deserted him (Jno. 6:14, 15, 66). But Jesus' failure to win the nation to an acceptance of the real kingdom could not have been a surprise to himself. It did not need a superhuman knowledge to foresee, at the outset of Jesus' public ministry, that a kingdom and a Messiah such as he contemplated would ultimately fail of acceptance by the Jews. It must have seemed quite clear to Jesus at the start that the preaching of such a message would end in its rejection and his own death. The Jewish people had conspicuously stained their history with the blood of their great prophets (Matt. 23:29-37), and could their greatest prophet fail to meet a like fate? But even with this probability before him, Jesus went calmly and earnestly about his work of delivering the message and founding the kingdom which God had given into his hands. (2)

His method of procedure was to go about in Galilee, proclaiming the presence of the Kingdom of God, and teaching what were its characteristics, its demands, and its future. In the synagogues he taught upon the Sabbath, but still more every day in the homes, upon the streets, in the fields, by the seaside, wherever and whenever receptive listeners might be found. He gathered about himself disciples whom he trained to carry his message. By his own efforts, which they supplemented, Palestine was made to ring with the Gospel.

And Jesus' teaching was commended to the attention of men, and impressed upon their minds, by the mighty works which God gave him to do. Extraordinary operations in the physical world were made to illustrate the powers and blessings of the spiritual world. The divine power manifest in Jesus could heal physical disease, much more could it remove moral disease; it could restore physical sight and hearing, how much more could it open the spirit of man to the eternal truths and beauties of God and his universe; it could supply the physical necessities to man, how much more could it give that spiritual sustenance, that righteousness, which the hungering soul craves; it could remove the physical effects of sin, how much more could it purify the soul; it could quiet the raging waves of the sea, how much more could it soothe the troubled heart; it could restore the dead to life, how much more could it renew the moral and spiritual being. These great works were signs to the people that God was with Jesus, that he was the accredited messenger of the Most High. They were the token of God's presence among them, and the outflowing of his beneficence to humanity. (3)

Then, too, Jesus' own life was the embodiment of his conception of the kingdom, an ideal realization of God's perfect will for men, and so a concrete and living illustration of his teaching. Here, as in all Jesus' teaching, it is the internal, not the external, which has permanent significance. Jesus became for us an example in the spirit of his life. His perfect trust in God, his absolute performance of duty, his unswerving adherence to truth, his serious view of life, his indifference to petty things, his vision into the depths of existence, his complete devotion to a great cause, his willing sacrifice of himself to serve his fellowmen, his patience in privation, adversity and suffering, his purity of character and motive—in all these and many other respects, Jesus was the personification of his own teaching, the pattern of the ideal man, the living example for every sincere soul. (4)

3. PLAN AND METHOD OF JESUS' MINISTRY.

(1) **The Kingdom of God.**—In the teaching of our Lord the kingdom of God is not an external, earthly dominion. It is the rule of God in the hearts of His people. It is going too far to say that Jesus held this rule to be solely individualistic. The very idea of a kingdom implies a society, and our Lord expended much of His teaching on the

social relations of His disciples. Still, even in these social relations He represented them as governed from within—not by law and force of magistrates, but by affections and principles and interior motives. This is the most important feature of our Lord's teaching concerning the kingdom. It occasioned much perplexity and disappointment among His disciples even to the last (*e.g.*, Luke xxiv. 21; Acts i. 6); and it led to His utter rejection by the Jews. Yet He persisted

in it when He stood almost alone, without wavering for a moment. Such a conception of the kingdom involves certain important consequences. Its privileges must depend on moral and spiritual conditions. Only they can be citizens of the kingdom who are in the right spiritual state to receive it (Mark x. 15). Its limits cannot be territorial. It may have adherents anywhere; even in the most favored localities many may be excluded from it (Matt. viii. 11, 12). It will not strike the eyes of the world by an appearance in any external form, will not come "with observation" (Luke xvii. 20). Its blessings will be chiefly internal—not power, wealth, luxury, but rest (Matt. xi. 28), and the vision of God (v. 8); although it will also confer temporal advantages, and its meek citizens will inherit the earth (ver. 5).—*W. F. Adeney, "Theology of the New Testament," pp. 21, 22.*

(2) **The Messiahship.**— . . . it is especially important to consider that He did not proceed from the assertion of His own Messiahship and the chief realization of the kingdom of God in His own person as Messiah, and upon that basis found His teaching in regard to the kind of salvation and the nature of the righteousness to be found in the kingdom which He was to establish. On the contrary, He first sought to make clear the special kind of deliverance and the nature of the righteousness of that kingdom, as well as the conditions of membership, whilst He purposely kept His own Messiahship in the background.

Jesus, at the beginning of His ministry, was recognized neither by the Baptist nor by His own disciples as the Messiah, nor did He refer to Himself as such. He suppressed the premature announcement of His Messiahship by the demons. Only at a comparatively advanced stage of His ministry, and in the inmost circle of His disciples, did He begin to be recognized as the Messiah; and even then He expressly forbade the general publication of that truth. At length, just at the close of His ministry, and in view of the impending catastrophe, He openly claimed to be the Messiah, and, as such, openly accepted the homage of His disciples. . . . He did not, from the outset, directly proclaim that truth; but gradually paved the way for its being understood by teaching the nature and coming of the kingdom in general. He thus sought to call forth, wherever possible, a spontaneous recognition of the truth on the part of others, not by their mere acceptance of authoritative assertions, but from an enlightened understanding of its grounds. Had Jesus declared Himself quite plainly to be the Messiah, there would have been associated with His person, in accordance with the prevailing Jewish ideas of the nature of the Messianic kingdom, expectations which He neither could nor would fulfill.

It was not so much because He perceived His death to be impending, that Jesus, at the close of His life, proclaimed His Messiahship; but that catastrophe was rather brought about because Jesus, after having trained His disciples to a right understanding of His Messiahship, began openly to claim that dignity.—*H. H. Wendt, "The Teaching of Jesus," pp. 176-78.*

(3) **The Miracles of Jesus.**—Why did Jesus employ this means of working? Several answers may be given to this question.

First, He wrought miracles because His Father gave Him these signs as proofs that He had sent Him. Many of the Old Testament prophets had

received the same authentication of their mission' and, although John, who revived the prophetic function, worked no miracles, as the Gospels inform us with the most simple veracity, it was to be expected that He who was a far greater prophet than the greatest who went before Him should show even greater signs than any of them of His divine mission.

Secondly, the miracles of Christ were the natural outflow of the divine fullness which dwelt in Him. God was in Him, and His human nature was endowed with the Holy Ghost without measure. It was natural, when such a Being was in the world, that mighty works should manifest themselves in Him. He was Himself the great miracle, of which His particular miracles were merely sparks or emanations. He was the great interruption of the order of nature, or rather a new element which had entered into the order of nature to enrich and ennoble it, and His miracles entered with Him, not to disturb, but to repair its harmony. Therefore all His miracles bore the stamp of His character. They were not mere exhibitions of power, but also of holiness, wisdom and love. The Jews often sought from Him mere gigantesque prodigies to gratify their mania for marvels. But He always refused them, working only such miracles as were helps to faith. He demanded faith in all those whom He cured, and never responded either to curiosity or unbelieving challenges to exhibit marvels. This distinguishes His miracles from those fabled of ancient wonder-workers and mediæval saints. They were marked by unvarying sobriety and benevolence, because they were the expressions of His character as a whole.

Thirdly, His miracles were symbols of His spiritual and saving work. You have only to consider them for a moment to see that they were, as a whole, triumphs over the misery of the world. . . . But yet the misery of the world is the shadow of its sin. Material and moral evil, being thus intimately related, mutually illustrate each other. When He healed bodily blindness, it was a type of the healing of the inner eye; when He raised the dead, He meant to suggest that He was the Resurrection and the Life in the spiritual world as well; when He cleansed the leper, His triumph spoke of another over the leprosy of sin; when He multiplied the loaves, He followed the miracle with a discourse on the bread of life; when He stilled the storm, it was an assurance that He could speak peace to the troubled conscience.—*J. Stalker, "Life of Jesus Christ," pp. 61-3.*

(4) **Jesus the Embodiment of His Doctrine.**—The relation between His person and His word. The teacher made the truth He taught. His teaching was His articulated person, His person His incorporated teaching. The divinity the one expressed the other embodied. He came to found a kingdom by manifesting His kingdom, by declaring Himself a King. The King was the centre round which the kingdom crystallized. His first words announced its advent; His last affirmed its reality, though a reality too sublimely ideal to be intelligible to the man of the world who knew enough to ask the question, "What is truth?" but not enough to wait for its answer. And the first word and the last were alike revelations of Himself; the truth He was incarnated, as it were, in speech, that it might live an ideal life on earth, while He lived a real and personal life in heaven.—*A. M. Fairbairn, "Studies in the Life of Christ," p. 101.*

4. JESUS THE GREAT RELIGIOUS TEACHER.

The whole life of a real teacher teaches. The teaching of Jesus is not alone the words which he spoke; it is also the deeds which he did, and the example of his own life. Indeed, one attestation of the truth of his utterances is the beauty of the life which shows that truth in concrete realization. Jesus was recognized by the most receptive minds of his own day to be the great religious teacher (Matt. 7:29; Mk. 1:27; Lk. 24:19) whose coming was to fulfill the ideal hopes of centuries (Lk. 24:21; Jno. 6:14, 15). It was not his words only that gave them this belief; it was their embodiment in his acts and their illustration in his character. Jesus was sent by God to deliver a divine message to man, a message of life. He revealed religious



Christ and the Fishers.—Zimmermann

truth which was to be not only accepted, but lived. The living of truth means the expression of it in one's words, in one's deeds, in one's personality. Jesus not only told men what this divine truth was, but he showed in his own life what it was to live divine truth. Jesus therefore became and continues to be the source of religious belief and practice. He has made known to men that which they practically need to know about God, man, duty, existence, and has shown them how to realize these things in themselves. (1)

Teaching is not an end in itself, it is a means to an end. Jesus' teaching was a means for getting God's will done in men individually and collectively. God has a great purpose for the world; we exist as a part of that purpose; we can assist in the realization of that purpose; such assistance consists in living as God would have us live. Jesus came to tell us, and by example to show us, how God would have us

live; to make known to us God's love which forgives our failure and patiently awaits our complete success in doing his will; and to proclaim the freely given divine power which is available and sufficient for those whose supreme purpose is set toward realizing God's will in themselves. This was Jesus' mission; all that he did, all that he said, all that he was, belonged to this message. His words announced these truths, his acts embodied them, his character illustrated them. The events of his public ministry were determined by the attitude of the Jews toward him. He was rejected and crucified because the message which he brought, and which he unwaveringly taught, was distasteful to the religious leaders of his nation. He sacrificed himself that men might have the truth of religion. (2)

If, therefore, we wish to know what the religious teaching of Jesus is, we must get the knowledge from him. The essence of Christianity is what Jesus taught, freed from the applications and elaborations of subsequent centuries. He came to make life intelligible and duty clear. His presentation of religious truths was divinely wise. He could omit nothing that was of primary importance. The relation of these truths to each other he perfectly arranged. And thus we have in his Galilean teaching, which was given to untrammelled and receptive minds, the universal presentation of the Gospel. Then can we know what this Galilean teaching was? Yes. God's providence has preserved it in our gospels. Can we trust these records to give us a true account of his teaching? Yes. The reasons for this trust are given above (see Lesson 1). We can confidently maintain on historical grounds that the gospels report to us with substantial accuracy what Jesus did and said and was. In them we get clear back to Jesus, and learn immediately from and of him. The gospel records have been transmitted to us by the first generation of Christians, and contain the apostolic accounts of Jesus' deeds and words. We see him through their eyes, to a certain degree; but there is every reason to think that in the main they saw him clearly and correctly. While the gospels give only excerpts of what he said and did, those sayings and acts have come down to us which most fully and perfectly show his teaching and his life. We of course recognize that the details of the incidents and the *ipsissima verba* of the sayings have been imperfectly preserved. Jesus spoke in Aramaic, and our records of his utterances are only in Greek, so that in every case allowance must be made for translation. Minor variation is everywhere present in the parallel accounts of originally identical incidents or sayings. But these things are unimportant. What we do need is, assurance that the facts of Jesus' life and the ideas of Jesus' teaching are contained in our gospel records. And this assurance we have, not on a *priori*, but on strictly historical grounds.

When we endeavor to ascertain from the gospels what the teaching of Jesus was, we find that he centers it all about what he terms the Kingdom of God. This term he derives from his contemporaries, but the content of it he has to modify greatly. The Jews were right in believing in God's kingdom, but his kingdom was different from that which they had conceived it to be. In both views the Kingdom of God meant the realization of God's will in man individually and collectively. The difference lay in the conception of what God's will for man was. To the Jews it meant visible glorification of Israel, temporal power, material blessings; to Jesus it meant the reign of reverence, truth, righteousness, altruism. He set forth clearly and fully what human duty is toward God and toward man. It is to trust and revere God as a Father who loves and cares for his children, to live in dependence upon and communion with him, to lead righteous lives, to be and do good, to love and serve one's fellowmen. That is, each must himself do perfectly God's will, and must, as far as possible, secure that it be done by others. The outcome of this individual living according to the highest principles of being will be a transformed humanity, a perfected Kingdom of God. Jesus proclaimed this message to men, and exhorted them to accept it and live it. He asserted this to be the divine truth which God had given him to teach to men, in his office as Messiah. This, he

taught, was God's answer to the question: What is life, and how shall I live it? It was a very simple and practical religion as Jesus gave it. He expressed it in language unequalled for clearness, beauty and strength, he embodied it in deeds of kindness and sympathy, he illustrated it in his own matchless character and life. Jesus' teaching is the heart of the Bible, the essence of Christianity, the norm of that which is true and useful in religion. (3)

4. JESUS THE GREAT RELIGIOUS TEACHER.

(1) The Doctrine Essential to the Kingdom.

—That Jesus appeared among His people as a teacher is attested by friend and foe; they all addressed Him as Rabbi, Master, Teacher, and He always accepted this address as correct. But the people felt at once a profound difference between His teaching and that of the scribes: "What new doctrine is this?" exclaim His hearers in the synagogue. "He preaches with authority, and not as the scribes" (Mark i. 27; Matt. vii. 29). By the higher authority with which He spoke, by a divinely authoritative character of His teaching, the people recognized Him as a prophet equal to the greatest of their old prophets (Mark viii. 28; Matt. xvi. 14). His disciples, however, hoped and anticipated still more from Him: "He was a prophet mighty in word and deed before God and all the people; but we trusted that it had been He which should have redeemed Israel" (Luke xxiv. 19). And He met that hope with his inmost consciousness; He knew Himself to be the Messiah, the God-sent deliverer of Israel, and had no higher wish than to be recognized as such in the right sense (Mark viii. 29; Matt. xvi. 16). His teaching, therefore, from the very first, has for its background a unique self-consciousness, the incomparable significance of His person, and from the beginning was directed towards something that must be more than teaching, that must be work and deed, viz., the founding of God's kingdom. And this founding was finally accomplished, not by His teaching as such, but by His personal devotion to and completion of His life-work, by His death and resurrection. Does His teaching thereby lose its original fundamental significance, and sink down to a mere introduction to New Testament revelation? It must be said that little as the teaching of Jesus in itself, apart from the conclusion of His life, could have called into existence the Kingdom of God, as little could that ending of His life have called it into being without the foregoing doctrinal revelation.—*W. Beyschlag*, "*New Testament Theology*," p. 28.

(2) The Teaching of Jesus Was Unique.—Nor was His teaching less unique than His personality. It was marked by a tone of sovereign authority; "Ye have heard that it was said—but I say unto you." In this it was the very opposite to the teaching of His own day and of centuries afterwards, which relied exclusively upon precedent. It was also marked by absolute originality. The test of its originality is the world's acceptance of it as specifically His. Isolated fragments of it may be compared with truths uttered by others; but it stands alone in its breadth and in its power, in its absence of narrow exclusiveness and scholastic system and abstract speculation. It was fresh, simple, natural, abounding in illustrations at once the most beautiful and the most intelligible, drawn from all the common sights and sounds of nature, and all the daily incidents and objects of social

and domestic life. It flowed forth without reserve to all and on every fitting occasion,—on the road, on the hillside, on the lake, or by the lonely well, or at the banquet whether of the Pharisee or the publican. Expressed in the form of parables, it has seized the imagination of mankind with a force and tenacity which is not distantly approached even by the sacred writers, and even when not directly parabolic it was so full of picturesqueness and directness that there is not one recorded sentence of it which has not been treasured up in the memory of mankind. His utterances not only rival and surpass all that preceded and all that has followed them, but "they complement all beginnings." Sometimes they consist of short suggestive sayings (gnomes), full of depth, yet free from all affectation or obscurity, which make even what is most mysterious and spiritual humanly perceptible, throwing over it the glamour both of poetry and of a longing presentiment, and incessantly enticing men towards something yet higher. There is never in them a lurking fallacy nor a superfluous word, but all is "vivacity, nature, intelligibility, directly enlightening grace," intended only to convince and to save. And while such was the incomparable form of His teaching, its force was even more remarkable. It is all centered in the two great truths of the Fatherhood of God and the brotherhood of man; from the former springs every truth of theology, from the latter every application of morals. Judaism had sunk into a religion of hatreds; the one message of Jesus was love.—*F. W. Farrar*, "*Jesus*" in "*Encyclopædia Britannica*," 9th Ed., Vol. XIII, p. 670.

(3) Preaching the Kingdom.—At the beginning of his narrative Mark describes the substance of the preaching with which Jesus set out, as follows: "Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying: The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe in the gospel." The glad tidings which Jesus proclaimed were tidings of the Kingdom of God. In delivering this message, He, on the one hand, proclaimed the fact that the kingdom was beginning to be set up; and, on the other hand, He announced the requirements to be fulfilled in view of that fact. The whole contents of the teaching of Jesus can be classed under this general theme and the two points of view from which He expounded it. His preaching in regard to the Kingdom of God contained, partly, instruction as to the existence of the kingdom, its nature, its realization and development; and partly, exhortations to the fulfillment of the conditions of membership. For Jesus sought to impart no mere theoretical knowledge of the Kingdom of God as something of no personal concern to the hearers. His object was to establish that kingdom practically among His hearers; and therefore he continually aimed at inciting them to become members of it.—*H. H. Wendt*, "*The Teaching of Jesus*," Vol. I., p. 173.

5. THE JEWS' REJECTION OF THEIR MESSIAH.

The Jewish people in Jesus' day were under the religious domination of the Pharisees. This politico-religious party had arisen some two hundred years earlier to resist the threatening inroads of Hellenism. The aim of the Pharisees was to defend and perpetuate the intensely religious, peculiar and exclusive character of Judaism. They were the political opponents of the Sadducees, that party which was disposed to co-operate with the Roman officials who were their masters, and to take up with the freer life of the Gentiles who surrounded them. In their zeal to maintain the separateness of the Jews from the Gentiles, the Pharisees placed great emphasis upon the law. They extended their legislation by the addition of innumerable ceremonial distinctions and observances, until a hedge was grown about the Jew to prevent his absorption into the great empire of which they unwillingly formed a political part. They looked upon the Romans with unrelenting hatred, and lived in the hope that their long-anticipated Messiah would come to



Jesus among the Doctors.—Hofmann.

bring them freedom from the odious Gentile yoke. It followed, therefore, that the Pharisees found nothing to their liking in Jesus, for he in no manner responded to their intense, exclusive national pride and expectation. He showed no disposition to undertake the accomplishment of Jewish political independence; on the contrary, he insisted that the obligations to their Roman masters be fulfilled. All the temporal power, national glory, and material prosperity which characterized their Messianic hope were ignored by Jesus. Generations of misinterpretation of the Old Testament prophecies, and persistent disregard of the spiritual realities of life, had led them astray, until their hearts were set, not upon things which were above, but upon things which were upon the earth. They seem even to have stumbled at the fact that Jesus came from Galilee, and therefore could not be the Messiah of promise (Matt. 2:5, 6; Jno. 1:45, 46; 7:41, 42, 52).

Another important reason for the Pharisaic opposition to Jesus was his open transgression and criticism of their legal regulations. They had engrossed the religious life of the Jews with rules, forms and ceremonies. The general prohibitions of the Old Testament law were expanded by specific application to all phases of daily life until the individual was enmeshed with external performances. This mass of casuistical legislation was known as "the traditions of the elders" (Mk. 7:1-13), and it took precedence over all else. It robbed life of all its freedom, spontaneity and joy. In Galilee little attention was paid to this type of Judaism. Jesus had not been brought up in bondage to it, and he had no sympathy with it. He

publicly disregarded this Pharisaic code, and on many occasions emphatically condemned it. The outstanding conflict between Jesus and the Pharisees in this matter was over the observance of the Sabbath. Jesus refused to keep it or to countenance it in the way they demanded. They were enraged by his independence and opposition, and entered upon a course of violent hostility to him (Matt. 12:1-14; Lk. 13:10-17; 14:1-6; Jno. 5:1-18).

But most of all the Pharisees hated Jesus because he tore off their masks, and exposed their despicable characters to the people. Many of the leading Pharisees were hypocrites. Ostentatiously pious, scrupulously observant of religious ceremonies, loud in their professions of goodness, they were in fact guilty of the worst sins. Jesus did not spare them in his denunciations (Matt. 5:20; 23:1-33). And there could result nothing but the bitterest enmity and conflict. The Pharisees only awaited the opportunity to get their hands upon him, and they would avenge themselves by assassination (Matt. 12:14; Mk. 3:6; Jno. 8:59; 10:31, 39; 11:53, 57).

The attitude of the Jewish common people toward Jesus was of quite another sort. They were faithful to their national religion, but did not live under the bondage of Pharisaism. The influence of the Pharisees was strong in Judea, but reached only weakly into Galilee. It was from this environment that Jesus himself arose. He was one of the Galilean common people. He appreciated them and sympathized with them (Matt. 9:10-13; Lk. 7:11-15, 36-50; 11:9-14). His work was mainly among them, for the Pharisee-ridden Judeans would not hear him. The Galileans regarded him as a great prophet and an authoritative teacher (Matt. 7:28, 29; Mk. 1:27; Lk. 7:16). It was from this class of the Jewish nation that Jesus drew his twelve apostles (Judas perhaps excepted). He was eagerly welcomed by the common people when he began his public ministry. Multitudes came to hear him, and he taught and healed them (Matt. 5:1; 13:1, 2; Mk. 3:7, 8; 6:32-44, 53-56). For a considerable time he worked among them, and gained many adherents. But all the time they were hoping that Jesus would proclaim himself the Messiah of their mistaken expectations. They looked anxiously from day to day for the indications that he was about to set up his temporal, visible kingdom, to the freedom and glory of his people. When they had waited until their patience failed, they undertook to force him into this action. This precipitated a crisis, for Jesus could only refuse them (Jno. 6:14, 15). Overwhelming disappointment fell upon his enthusiastic followers, and most of them withdrew (Jno. 6:66-68).

The doors of public teaching were closed against him. There remained the possibility of a last appeal to the nation. This he determined to make in the most impressive manner available to him. Up to this time he had not claimed to be the Messiah, except to his closest disciples, and then with strict charges of secrecy. The proclamation of it would have put a stop to his work by the excitement of false hopes and futile efforts. But now that he could accomplish no more by his public ministry, it only remained to go to Jerusalem, announce himself as Messiah to the passover multitude, claim the allegiance which they would not give (Matt. 23:37), and receive the martyrdom which he clearly saw lay at the end of such a course (Mk. 10:32-34). (1)

The triumphal entry was arranged. The throngs of Galilean celebrants of the passover feast gathered about him and hailed him as Messiah, for it looked now as though their ardent hopes would at last be realized. Jesus accepted their homage, and entered Jerusalem in their company with the demonstrations of a king returning to his city in peace and victory. The enthusiasm and confidence of the multitude was at the highest pitch. The strength of the popular following was so great that both Pharisees and Sadducees became alarmed (Lk. 20:6, 19; Jno. 12:19). The Sadducees had paid little attention to Jesus up to this time, for they took small interest in anything but the politics and amenities of life. But now that Jesus seemed to threaten a popular religious uprising, they were aroused to strenuous opposition.

The Sadducees were the Jewish office-holders, responsible to the Romans for civic peace in Judea; and if an anti-Roman insurrection took place, as this threatened to do, the Sadducees were liable to be deposed for negligence or inability to preserve the peace (Jno. 11:47-50). The Sanhedrin was, therefore, united in its purpose to put Jesus to death (Matt. 26:3-5; Jno. 11:53). (2) and (3)

But in the face of the popular support, how could this be accomplished? Only by treachery. A traitor was not lacking. When once Jesus was in the hands of his enemies the people could be turned against him. In fact, the reaction had set in among his followers. For again Jesus was failing them, their Messianic programme was being forgotten. The old disappointment was settling down upon them with fatal force. It was still only a spiritual kingdom that Jesus meant. The Jewish leaders knew how to turn this disappointment into flaming indignation. And when this was done (Matt. 27:20-26), the multitude joined hotly in the cry, "Let him be crucified!" Pharisees, Sadducees, common people, all were lost. The rejection was final, and, with the exception of a few hundred faithful souls, complete. (4)

5. THE JEWS' REJECTION OF THEIR MESSIAH.

(1) **The Entry into Jerusalem.**—Jesus has told his disciples that he is going to Jerusalem only to meet his fate, and be put to death by the authorities, and yet he enters it amidst the acclaims of the multitude, who hail him as the coming King. This acknowledgment, repelled before, he now accepts. But, the claim once made, he proceeds as before, with his merely spiritual work. The key to these apparent inconsistencies is to be found in the splendid self-consistency of Jesus' procedure, and in its absolute inconsistency with worldly ideas and policies. Jesus knew that the Messianic claim in Jerusalem meant death, and that death meant the ultimate establishment of the claim, not defeat. Every part of his life, but especially its end, means that he aimed to establish the ideal as the law of human life, and that he would use only absolutely spiritual means in the accomplishment of his end.

Meantime, everything points to the fact that Jesus deliberately used the enthusiasm of the multitude for the purposes of his entry into Jerusalem, intending to make it the means of a public proclamation of his Messianic claim. That proclamation was necessary, because men must understand definitely the issue that he made. The acceptance of him as King, and not merely as Prophet, was what he demanded. And in the events which followed, it immediately became apparent that the question thus raised was not only a question of his personal claim, but of the nature of his kingdom. The multitude who followed him thought that, with the announcement of the claim, the programme would change. But the unchanged programme meant that Jesus, just as he was, claimed kingship, and would be king only by spiritual enforcements.—E. P. Gould, "*Commentary on St. Mark*," p. 205.

(2) **Plots against Jesus.**—None of the Evangelists enables us to answer with certainty the question whether the hierarchy had at first any idea of employing the *sicarii* to assassinate Jesus. Matt. xxvi. 4, might mean this. But more probably this and other notices of plots against the life of Jesus refer to the intention of getting Him out of the way by some legal process, either as a blasphemer or as a rebel against the Roman government. Of course, if a mob could be goaded into a fury and

provoked to put him to death (Lk. iv. 29; John viii. 59; x. 31), this would suit their purpose equally well.—A. Plummer, "*Commentary on St. Luke*," p. 455.

(3) **Motive of the Supreme Court.**—The supreme court then assembled, and its members made no secret of the danger of the situation. This man had inexhaustible resources, and if He lost ground one day in the estimation of the deluded people, He regained it the next by some new stroke. His influence was ever on the ascendant, and they had to acknowledge openly that He would at last have the whole nation on His side, and then an insurrection with the object of proving Him to be the Messiah would be sure to ensue. But the politicians of Jerusalem estimated the intervention of Rome very differently from the credulous Galileans. They did not require to ponder over the question whether a successful revolt under the leadership, or even in the name, of their opponent would be for their advantage. They believed it to be a certainty that revolt could only result in victory to the Romans, who would punish the refractory people by subjugating them entirely, and taking from them their last remnant of independence, and then the priests' authority would be at an end. After long discussion the high priest Caiaphas gave the truly Jesuitical advice, to sacrifice for the common weal the one man who was endangering the welfare of the people. This utterance corresponded with the inmost thoughts of each and all, though they had shrunk from giving expression to them.—B. Weiss, "*Life of Christ*," Vol. III., p. 214.

(4) **The Disappointed Mob.**—The days that have passed since the triumphal entry have been full of change. The people have been disappointed, and a disappointed mob is a dangerous thing, prepared to break or burn the idol it can always make, but that cannot always fulfill its maker's intentions. The Jesus it had hailed as the Christ had proved not its Christ, and to be not its Christ was to be as good as none. The rulers knew the people, read the meaning of their disappointment, and met at the house of Caiaphas to consider how the foolish mob could be made to do their malignant will. Heaven seemed to bless their conclave. To them came one who had followed the Galilean. Discipleship had become impossible to Judas.—A. M. Fairbairn, "*Studies in the Life of Christ*," p. 241.

6. THE CRUCIFIED BUT LIVING CHRIST.

Fear, hatred and vengeance drove the Jewish leaders to swift action against Jesus. Once in their power, by the betrayal of Judas as they supposed, but in fact by his own voluntary surrender of himself to his enemies, the form of a trial before the Sanhedrin was hastily gone through. Prejudged and precondemned, the sentence of death for blasphemy was soon pronounced. The career of this violator of sacred things, this traitor to Judaism, this pretender to divine honors, this turbulent revolutionist, would now be closed. But the Sanhedrin could only pass, not execute, the death sentence. Jesus, therefore, was hurried before the Roman procurator Pilate, who alone had the power of capital punishment. Now the charge against Jesus was changed. What cared Pilate for the wranglings of the Jews over their religious superstitions? But if Jesus were an insurrectionist against the Roman



Gethsemane and the Mount of Olives.

government, Pilate would be concerned. This the Jewish leaders tried, but the procurator was not convinced. Indeed, the man was innocent — Pilate would not order his execution. But the Sanhedrists were insistent. If he refused them, they could secure his recall (as a few years later they did) by reporting his misdeeds to the Emperor. Why should Pilate sacrifice himself for this hunted Jew? Throwing the re-

sponsibility of the whole affair upon Jesus' Jewish accusers, he gave permission that their demand be carried out. Crucifixion was the common Roman method of executing rebels, and Jesus was put to death as such. With a cry of deep significance he expired upon the cross. It was, indeed, *finished*, he had been obedient even unto death, he had fulfilled his God-given mission to mankind.

Jesus had seen clearly the necessary outcome of this journey to Jerusalem. Even from the entrance upon his public ministry it must have seemed to him probable that he would ultimately be rejected and put to death (Matt. 23:29-37; Lk. 13:31-34). The Pharisees opposed him from the first, but when the Galileans gave up their hope and withdrew from him, Jesus saw his work nearing its end. He set about preparing his disciples for his departure. He determined upon a martyrdom for his cause at Jerusalem. He told them that he was going to be put to death by his enemies (Mk. 10:32-34; Lk. 13:31-34). Deliberately he planned the Jerusalem visit, and calmly he placed himself into the hands of those who sought his life. His teaching would thus be consummated and glorified. But on the other hand, it was an acknowledgment of defeat with his own nation. It was their final



They took Jesus
therefore; and he went
out, bearing the cross
for himself, unto the
place called The place
of a skull, which is
called in Hebrew Gol-
gotha: where they
crucified him.

—John XIX: 17.

THERE IS A GREEN HILL.

There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all.

We may not know, we cannot tell
What pains he had to bear;

But we believe it was for us
He hung and suffered there.

He died that we might be forgiven,
He died to make us good,
That we might go at last to Heaven,
Saved by his precious blood.

There was no other good enough
To pay the price of sin;

He only could unlock the gate
Of Heaven, and let us in.

Oh, dearly, dearly has he loved,
And we must love him, too,
And trust in his redeeming blood,
And try his works to do,
And try his works to do.

—Mrs. C. F. Alexander

rejection of their Messiah (Matt. 23:37, 38). The heritage of the Jews was repudiated by them; it must, therefore, be taken from them and given to others (Matt. 21:28-31, 33-41; Mk. 11:12-14). God's chosen people to bear to the world his true and pure religion thus refused to perform their mission. National pride and self-seeking had unfitted them for a universal brotherhood and self-abnegating service. This was the agony of his self-sacrifice. (1)

And yet Jesus realized that his own death at the hands of the Jews did not mean the destruction of his work nor the failure of his cause. Truth, right and goodness cannot fail because men are recreant to their opportunities and trusts. The Kingdom of God would live and triumph, notwithstanding his death—indeed, in a measure because of his death. Jesus' death became the most effective attestation of the truth of his message, and the cross which symbolized his martyrdom became the emblem of his followers. That which was written later (Tertullian, circ. 200 A. D.) of the Christians who died for their faith was primarily and peculiarly true of Jesus himself, "the blood of the martyrs is the seed of the church."

Nor would he by that experience which men call death lay down the work of his life. He knew that shortly, in God's own good time, he would resume it (Matt. 16:21, 25; cf. Hos. 6:2). The soul which draws its life from God for ever lives. "There is no death: what seems so is transition." The crucifixion was an incident in the life of an immortal being. What we term death is but the point at which the relation of the living soul to the physical body changes from that to which we are accustomed. Jesus lived and Jesus lives. He did not die. Shall we deny immortality to him, when we hold to it for ourselves? The Christian does not die: he rises to a larger, better life. Jesus "brought life and immortality to light." He taught us that there is no death, but only transition to a higher sphere of existence. And so Jesus entered through his crucifixion into the life beyond. (2)

The gospels transmit to us the belief of his disciples that for a brief time again after the crucifixion Jesus was seen by them as of old. The empty sepulchre supports their conception that in Jesus' case, instead of the ordinary separation of body from soul, the body was transformed in conjunction with the soul. Who will say this was not so? Who knows what are the possibilities of the future life? God in his providence may have given them to see in familiar outline the glorified Christ. This may have been necessary on account of their imperfect apprehension of spiritual truth. Not yet have *we* reached the stage where we at all fully *realize* that the surest and best realities are the spiritual realities. How much more did the first disciples need an objective vision of their risen Master, to give them confidence and courage to carry on his work. It was a living cause; their leader still led on; they found, when they could see again through tear-dimmed eyes, Jesus' presence and power were still with them. Physical vision of him passed into spiritual vision. Invisibly now, but no less really, they felt him near. And in this assurance his disciples set about the spread and upbuilding of the kingdom which he had established, and of which they were now the visible representatives. And Jesus had given them at his departure a memorial of himself, to comfort them, to strengthen them, and to bind them together in love and service. The simple repast of bread and wine, which he had often and now for the last time shared with his disciples, was to call to their remembrance, as often as they ate it together, his own life and death (so-called) that men might have religious truth, and truth expressed not only in words, but also in acts and in character. And so the Christ is ever with us, the inspiration and the guide of all who are continuing his work on earth, who are endeavoring to realize in themselves and in this great world the Kingdom of God which he came to make known and to establish among men, which he proclaimed to men in his utterances, and in his deeds, and in his life and death. One is our teacher, leader and example—the Jesus of history, and the living, exalted Christ of faith. (3) and (4)

6. THE CRUCIFIED BUT LIVING CHRIST.

(1) **Jesus' Foreknowledge of His Death.**—

But if, in spite of these considerations, there had still been a possibility that God would make Jesus acquainted with the manner in which His life upon earth would terminate, that would have been nothing but a hindrance to Him, for the knowledge and powers with which He was endowed were all needful for the attainment of the ends He had in view. It would only have paralyzed the moral power and joyful enthusiasm of His work, if Jesus had known from the first in regard to the people it was all in vain,—that they would finally reject and crucify Him: He had laboured with all His powers, however, to save His people; and although never deceived as to the difficulties of the task, He had left it to God to decide what success should be His, and what means He should take for continuing and completing His task. The reason for His not thinking of His death at an earlier period was not because He had formed a mistaken conception of the results of His labours, or thought that the future might turn out differently: He *could* not do so, for the accomplishment of His task was dependent upon the conduct of the people as well as upon the attitude they took up towards Him. The necessity of His death He learnt from the development of the historical circumstances, and this not because He had hitherto been blinded to it, but only because the development now brought it about.—*B. Weiss, "Life of Christ," Vol. III, p. 67.*

(2) **Christ's own Idea of His Death.**—It is necessary, then, to reach Christ's own idea of His death and what it was to be, and then see how He realized it. He early anticipated His death, knew that without it He could not be faithful to Himself and His mission. Its scene was to be Jerusalem, its agents "the chief priests." Its place and meaning in His history were typified to the imagination of the Evangelists by the Transfiguration. Just about the time when He began to speak of it openly, Moses and Elias, the founder and reformer of Israel, the representatives of the Law and the Prophets, appeared to Him. "The decease which He should accomplish at Jerusalem" they approved; their approval was ratified by Heaven and symbolized by the glory which changed "the fashion of His countenance" and made His raiment "white and glistening." The idea so expressed is evident: the death is to perfect His work and make it the fulfilment alike of Law and Prophecy in Israel; though it may seem to shame, yet it is to exalt and transfigure Him; though it may be worked by human hate, yet it pleases and glorifies God. And these ideas penetrate all Christ's references to it. He is the gift of God, sent into the world that the world through Him might be saved. He is the good Shepherd who giveth His life for His sheep. His death is to be so rich in Divine meaning and power as to draw all men unto Him. And these thoughts possess Him the more the nearer He comes to death. They receive fullest expression in the words that institute the Supper, in the Supper He institutes. Its symbols perpetuate the mind of One who believed that He died for man, shed His "blood for many for the remission of sins."—*A.M.*

Fairbairn, "Studies in the Life of Christ," pp. 315-16.

(3) **The Vision Theory Untenable.**—The theory that the disciples had a *vision* of Jesus, but that He was not objectively present, is irreconcilable with the narrative. This declares that the grave of Jesus was found empty on the morning of the third day. Therefore the body must either have risen or have been removed with intent to deceive; but this latter alternative is impossible. The enemies cannot have taken the body away, for in that case they would have been able to stop the mouths of the disciples when they came forward, after Pentecost, preaching a risen Jesus, and they would certainly have done so. Nor can the disciples have removed the body of Jesus; for Matthew says that the tomb was guarded (xxvii. 65-66); it is incredible that the disciples, who did not believe that their master would rise from the dead, should at once, while smitten and despondent, have conceived the colossal fraud of stealing the body and deceiving the world; and the narrative shows us the disciples changed from a state of sorrow to one of joy, from a state of weakness to one of strength, from being scattered to being together as a world-conquering power: and this change cannot be traced to a vision which itself rested on a lie. But if Jesus actually rose from the grave to a new and immortal life, it is far easier to suppose that He manifested Himself sensibly to His disciples, as He had promised to do (Mark xiv. 28; Matt. xxvi. 32) and as the evangelists affirm that He did, than to suppose that He returned at once to God, and that a miraculous vision was given to the disciples.—*G. H. Gilbert, "The Student's Life of Jesus," p. 401.*

(4) **The Influence of Jesus.**—No life ends even for this world when the body by which it has for a little been made visible disappears from the face of the earth. It enters into the stream of the ever-swelling life of mankind, and continues to act there with its whole force for evermore. Indeed, the true magnitude of a human being can often only be measured by what this after-life shows him to have been. So it was with Christ. The modest narrative of the Gospels scarcely prepares us for the outburst of creative force which issued from His life when it appeared to have ended. His influence on the modern world is the evidence of how great He was; for there must have been in the cause as much as there is in the effect. It has overspread the life of man and caused it to blossom with the vigour of a spiritual spring. It has absorbed into itself all other influences, as a mighty river, pouring along the centre of a continent, receives tributaries from a hundred hills. And its quality has been even more exceptional than its quantity.

The life of Christ in history cannot cease. His influence waxes more and more; the dead nations are waiting till it reach them, and it is the hope of the earnest spirits that are bringing in the new earth. All discoveries of the modern world, every development of juster ideas, of higher powers, of more exquisite feelings in mankind, are only new helps to interpret Him; and the lifting-up of life to the level of His ideas and character is the programme of the human race.—*J. Stalker, "Life of Christ," pp. 139-40.*



THE HISTORICAL PRIOR TO THE THEOLOGICAL JESUS.

Jesus of Nazareth is represented in the Gospels as the Christ, the Godlike King of Hebrew prophecy, the fulfiller of Israel's highest hopes and brightest ideals, the august Person in whom the history of the chosen people culminated, and the divine purpose in her election found its consummation and interpretation. And the Christian Church in every age has accepted this representation as true; that the man Jesus was all this is her firm faith. But if Jesus was the *Christ*, Christ was also the *Jesus*, a man who lived in Palestine at a certain date, of very unique moral and religious character, and very welcome for His own sake, apart altogether from His relation to the previous history of the world in general, or of Israel in particular. And there are moods of mind in which one desires to look at the man apart from His official titles and dignities, just as one might go to Palestine desiring to see what the naked eye see, forgetting for the time all the sacred historical memories connected with its hills, and valleys, and lakes, and streams. There are probably many in the present time who are in this mood. The title "Christ" sounds foreign and stale to their ear, and is suggestive only of religious delusion, the symbol of an extinct *Aberglaube*, or extra-belief. But the Jesus to whom it was applied still interests them. In spite of theological scepticism—nay, partly in consequence of it, the conviction remains, and gains in force, that the hero of the evangelic story is the sweetest, most winsome, and most powerful character in the whole history of humanity. They desire to become better acquainted with Him. They wish to know the real historical person called Jesus of Nazareth, being persuaded that the better He is known in the actual truth of His life the better He will be esteemed. They are impatient of the trappings with which faith has invested His person, the official robes and the aureole around his brow. Take these things away, they exclaim; we would see *Jesus*.

There need be no quarrel with this mood, or any unwillingness to let it have its way. We are, of course, all aware that it is a very crude sort of Christianity that looks at Jesus apart from His connection with the antecedent history of His people. Marcionism, with its Jesus in the air, cannot be more than a stepping-stone to a higher and more abiding form of faith. But *that* it may be; that, for those in the mood described, it must be. You cannot make them Christians by the method of catechetical instruction intended to fill the mind with orthodox opinions. Neither can you make them Christians by the method of evangelism, which, taking for granted conventional orthodoxy, makes its appeal to the emotions. These methods have probably both been tried, and have failed. They must therefore be allowed to begin at the

beginning, and to learn Christianity *de novo*, as the disciples of Jesus learned it; becoming acquainted first with the man, and then advancing gradually to higher views of His person and work. It is a slow process at the best, and there is a risk of it stopping short at the rudimentary stage; but when it goes on to its consummation, it yields a far higher type of faith and discipleship than can be reached by any short and easy way. Let an inquirer first see the man Jesus, and love Him so seen, and then pass on to higher affirmations with full intelligence and perfect sincerity, and you shall find in him one who brings to the service of the kingdom of God, not opinion merely, or emotion, but the whole heart and mind: "all that is within" him.

This being so, it would seem as if the way of becoming a Christian just indicated were not only the way necessary to be taken in certain cases, but the desirable way in all cases. It is not, and never will be, the way of the majority, and yet it may be the better and the best way. That it is so, indeed, might be asserted with confidence on the authority of the Master. His method of dealing with men in quest of the highest good seems to have been in accordance with that indicated as the ideally best. He did not come with all His claims and titles, and make recognition of these the first condition of discipleship. He was in no haste to get men to make correct religious affirmations concerning Himself, but rather took pains first to lay sound moral foundations of religious belief. He not only did not demand that candidates for discipleship should commence by calling Him Christ, Lord, God, Savior, but He positively discouraged the use of all such titles till men had an approximately correct idea of their significance. At Cæsarea Philippi, when Peter made the confession, "Thou art the Christ," He charged His disciples that they should tell no man that He was the Christ. That is, He wanted no man to call Him Christ who did not in some degree understand the true meaning of the title, but used it in a merely traditional sense. To the seeker after eternal life who accosted Him as "Good Master," He addressed the sharp interrogation, "Why callest thou me good?" as if to say, make not goodness a matter of compliment; call no man good till you know what goodness is, and whether the person to whom you apply the epithet deserves it. Yet, while virtually advising this inquirer to suspend his judgment as to the applicability of the epithet "good" to Himself, Jesus, we note, invites him to immediate discipleship: "Go, sell that thou hast, and come, follow me." Had he complied with the invitation, he would gradually have learned the nature of true goodness, and that the Master he had chosen as his guide was indeed good. He would also have learned betimes to

make important religious affirmations concerning the Master, such as that He was the Christ, or the Son of God. And these affirmations coming in due course would have had real value and life-giving power. It could bring no real benefit to him to call Jesus either good or God while he remained in ignorance of the spirit of Jesus, and was so far unacquainted with the nature of true goodness as to imagine, for example, that the Pharisees and the Rabbis were good. It can do no one good to call an unknown man God; still less to apply that solemn designation to a man whose character and spirit are fatally misconceived. The virtue lies in the belief that God is like, yea is, the well-known man Jesus the Good.

It thus appears that Christ's sanction might fairly be cited in support of the policy of postponing consideration of His higher claims, and making it the first business to become intimately and truly acquainted with the historical person so far as that is possible. The desire to know the Jesus of history, stripped bare of theological investiture, far from being an impiety, is a reversion to the method of the Author of our faith. This consideration may encourage men adrift on the sea of doubt to be thorough in their search for truth without fear of consequences. Haunting fears of eternal loss are a great hindrance to thoroughness in religion. What if I should die while the quest goes on, and truth is still not found? What if I should be launched into eternity when I have only reached the lowest stage of Christian belief, the sincere passionate conviction that Jesus of Nazareth was a *good man*, the one man I have known whom I could trust and love with all my heart? Must I not make myself safe by hastily patching up my sadly-tattered creed, and accepting in the slump all conventional, orthodox declarations concerning the Person of Jesus and the significance of His death? "Who is among you that feareth the Lord" and "walketh in darkness?" Let him trust in the name of the Lord, and abstain from kindling for himself fires in the night that shall blaze brightly for a while, then go out and leave him in deeper darkness. Let him be loyal to truth, and leave his soul in the hands of God. How foolish to think that one can save himself from the living God, searcher of hearts, by an orthodox system of theology hastily adopted for prudential reasons! And why entertain solitudes to which Jesus was a stranger? He did not bid men hurry up and make haste to be orthodox, under pain of damnation if death overtook them while they were only on the way, and not at the goal. He acted as if He believed that men were in a saved condition when their face was turned in the right direction—toward God, truth and righteousness, however far they might be from having attained the object of their quest. The prodigal had a far way to go to his father's house, but in the view of

Jesus he was a new man from the moment he said "I will arise, and go to my father."

But the question may be raised, Has the method of learning Christianity recommended by Jesus not been rendered difficult or impossible by the way in which His first disciples have treated His life? The question concerns the historicity of the evangelic narratives. It may be said, it has recently been said with startling emphasis, that none of the Gospels, not even those which are comparatively trustworthy—the Gospels of Matthew, Mark, and Luke—are written in a historical spirit, by men whose first concern was to ascertain facts and report them exactly, but rather with the avowed purpose of verifying a religious belief concerning the subject of the narrations. The evangelists, it is held, were concerned supremely, not about the facts, but about the religious significance of the facts. And they have taken no pains to keep the facts at their value for faith apart, so that readers might have it in their power to know intimately the man Jesus, before being asked or expected to make any theological affirmations concerning Him, such as that He was the *Christ*.

Now it must be admitted that there is a measure of truth in this representation. Fact and faith are blended together in all the Gospels, and can only be separated by a critical process; and for one who handles the materials in a purely scientific spirit without religious prepossessions, it may in some instances remain doubtful how far the statements of the evangelists can be accepted as historical. But it is very possible to indulge in exaggeration here, and it may confidently be affirmed that the sceptical or agnostic temper has been carried to excess in connection with the history of Jesus. We are all apt to be unconsciously influenced by our bias. If some are too ready to receive with uncritical credence the things that are written in the Gospels, others are far too suspicious, whether biased, as in the case of Mr. Huxley, by a severely scientific habit of mind, or, as is the case of Dr. Martineau, by a theory as to the inner light being the sole source of revelation. When a man happens to believe that he can do without an objective light of the world, he can afford to be very sceptical as to the existence of such a light—nay, if he be in a small minority in maintaining the sufficiency of the inner light, he may be tempted to raise a mist of doubt about the sun that no alternative may be left but to trust in the guidance of the candle.

To open-minded men neither unduly dogmatic nor unduly sceptical, a sufficient knowledge of the historical Jesus will not seem unattainable. That such knowledge is possible is a fair inference from the fact that so many have attempted to write the Life of Jesus.—A. B. Bruce, "*Apologetics*," pp 337-343.

FIRST WEEKLY REVIEW.

1. **RECORDS AND CHRONOLOGY OF JESUS' LIFE.**—Notices of Jesus in contemporary Roman and Jewish histories, References to the life of Jesus in the New Testament epistles, The gospel records of Jesus' life, The origin and relations of the four gospels, The chronology of the life of Jesus.
2. **PREPARATION OF JESUS FOR HIS WORK.**—Why Jesus was a Jew, Why he grew up in Galilee, The development of Jesus' religious ideas, His commission as Messiah, His special preparation for that work.
3. **PLAN AND METHOD OF JESUS' MINISTRY.**—Jesus' conception of the Kingdom of God which he was to establish, The uniqueness of his plan, The probability that the Jews would not accept a kingdom wholly spiritual, Jesus' method in his public ministry, His teaching, His deeds, His character and personality.
4. **JESUS THE GREAT RELIGIOUS TEACHER.**—Jesus recognized by the Jews as a great teacher, The purpose of Jesus' teaching, Jesus' teaching the essence of Christianity, The Gospel records of his teaching trustworthy, The Kingdom of God, its principles, requirements, membership, blessings, future.
5. **THE JEWS' REJECTION OF THEIR MESSIAH.**—The characteristics, of Pharisaism, Reasons why the Pharisees opposed Jesus, The vacillating attitude of the Jewish common people toward Jesus, His triumphal entry into Jerusalem, The final and complete rejection.
6. **THE CRUCIFIED BUT LIVING CHRIST.**—The condemnation and crucifixion of Jesus, His death a deliberately chosen and arranged martyrdom, The triumph of His cause, The continuity of Jesus' work after the crucifixion, The resurrection of Jesus, The memorial supper, The living Christ.

QUESTIONS.

1. *What testimony is found to Jesus' life in Roman and Jewish writers? What can be learned of Jesus' life from the New Testament epistles? What is the historical trustworthiness of our gospel records? What are the more probable dates of Jesus' life?*
2. *State the significance of the fact that Jesus was a Galilean Jew. What was the nature of Jesus' education? Indicate as well as you can the development of Jesus' religious ideas. What was the significance of Jesus' baptism? What did Jesus determine upon as to the kind of Messianic kingdom required by God?*
3. *Explain the Jewish conception of the Messiah and Messianic kingdom. What attitude did Jesus assume toward this? State as exactly as possible what Jesus' plan was. What methods was he to use for accomplishing his work?*
4. *Show how not only Jesus' words, but also his deeds, and his character and personality, were a part of his teaching. Explain why teaching is not an end in itself, but only a means? A means to what end in Jesus' case? Show that Christianity is in essence what Jesus taught? Can we ascertain what Jesus' teaching was? State briefly the substance of the simple and practical religion of Jesus.*
5. *For what purpose did the Pharisaic party exist? Indicate three important reasons why the Pharisees from the first opposed Jesus. Describe and explain the early and the later attitude of the common people toward Jesus. What was Jesus' purpose in the triumphal entry? Show why after it all classes of the Jews were turned against Jesus, and determined on his death.*
6. *What was the nature of the trial of Jesus before the Sanhedrim? On what charge was he condemned to death? What did Pilate think of the case? Why did he order the execution of Jesus? Had Jesus anticipated this end of his life? Why did he submit to it? What effect had his crucifixion upon the progress of Christianity? Explain how and why Jesus is the living Christ.*

SUBJECTS FOR SPECIAL STUDY.

1. *The extent to which we can determine the dates and the order of the events and teachings in the public ministry of Jesus.*
2. *The means and amount of education of the Jewish child of the first century? The different elements which contributed to the formation of Jesus' religious ideas.*
3. *The source of Jesus' conception of the Messiah and the Messianic kingdom. The originality and the difficulties of the plan. The wisdom of Jesus' methods for establishing his plans.*
4. *Explanation of the perverse position religiously into which the Pharisees had come. Reason why Jesus did not succeed in winning the common people to his conception of the kingdom.*
5. *Comparison of Jesus with former great Jewish teachers. Teaching through deeds, character and personality.*
6. *Jesus' reasons for offering himself up to the Jews for crucifixion. The effect of the crucifixion upon the Gospel cause. The living Christ.*



The Lake of Tiberias.

THE LIVES OF THE APOSTLES.

BY

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7. INTRODUCTION.

Since these Lessons must carry compression to its outmost limit, it is necessary to state at the start what conception of the subject is held, and what method of dealing with it is proposed. Our theme is "The Lives of the Apostles." It is a form of biography. But there is no single standard in this field of literature. Most biographies tell us about lives that lie far from the center of history. A few are, in their main lines, close to the trend of history. A few—so few that they may be counted on our fingers—are coincident with universal history. Ranke writes concerning Alexander: "Alexander is one of the few men whose biography is permeated with universal history. His impulses suffice to end a struggle begun centuries before, upon which in turn depends the progress of the universal development of humanity." The lives of the Apostles come within this statement. They are in the mid-stream of the mighty religious movement that gave a new and final turn to universal history. Paul excepted, their lives, treated as simple biographies, were mere fragments; so that we could not, even if we would, take them out of their connection with the general life of the Apostolic Age. But we would not, if we could, because biography in this case is almost wholly identical with history. Consequently, it is taken for granted, at the outset of these lessons, that the main reason for calling them "Lives of the Apostles," is that the movement of history covered by the N. T. literature may appear as a thoroughly human movement; and that, so far as possible, the color and flavor of individuality may be given to it.

The Apostolic life cannot be treated without touching the Apostolic mind. I shall do my best not to trespass on the domain of N. T. Theology. If, however, there is a risk, it must be run. For there never has been a type of consciousness wherein the elements of life were more completely fused than in the Apostolic. Concerning every creative epoch, every epoch that has given the world a classic type of experience—a type that is contemporary with all time—it holds true that those elements of experience, which, in a less happy age, are detached, are triumphantly blended. The Elizabethan man possessed a world all of a piece from top to bottom. There was for him no such split between being and thought as exists for us. Head and heart had a common pulse. Now this was supremely true for the apostolic consciousness. Its conditions and tendencies are closely akin to those of

O. T. prophetism. Riehm writes in his "Messianic Prophecy" concerning the latter: "This variety in the shaping of Messianic prophecy is due in part to the mental peculiarities of individual prophets, and to their particular religious standpoints; in part also it results from the *gradual* character of the process by which God's saving purpose is revealed. But by far the most important reason is to be sought in the qualifying and determining influence exercised upon the Messianic oracles of the individual prophet by the *historical conditions and circumstances of the immediate and ever-varying present*."

The prophet is first and foremost the trustee of a Divine commission to his contemporaries. To them his entire message is, in the first instance, directed, and that not with the view of satisfying any idle curiosity that would seek gratification in the lifting of the veil that conceals the future; for, on the contrary, prophecy is subservient to the ethico-religious task prescribed to the prophet by the actual conditions and circumstances of his time." To use Hegelian language, the idea is not abstract, does not dwell aloof from history, but incorporates itself in history, so that we may not follow the history without touching the idea.

We thus reach our conception of the subject. It is the biographic aspect of the Apostolic Age. At the same time we get the connecting threads that are to run through our treatment of the theme.

7. INTRODUCTION.

Judaism and the Church.—The new community acquires self-knowledge through conflict with Judaism. The individual consciousness is dominated by the law that binds the subject to the object. The thinker cannot find himself save in the presence of his world. The same law governs the collective consciousness. The apostolic mind came to know itself through contact and conflict with Judaism. That same Judaism was very strongly entrenched, and was not to be easily transformed or overcome. Says Kuenen: "The land inhabited by the Jews was a small subdivision of the Roman world-empire. It derived from its relation to the dispersed Jews rather more importance than it would have had of itself. But in spite of this it was still most insignificant—a bit of one of the many provinces over which Rome swayed the sceptre. Yet in its own estimation the nation that occupied this district was the first nation upon earth. It was conscious of possessing privileges and of holding a rank to which the supremacy of the entire world could not be compared. It looked down, not only upon its neighbors, but also upon the masters to whom it, as well as those neighbors, was subject. By the side of the self-consciousness of the chosen people of the only True One, that of the Roman citizen was almost humility."—*A. Kuenen, "Religion of Israel," Vol. III., p. 271.*

Notwithstanding the internal separation which had taken place among the Jews of Palestine and had been but too often culminated directly in civil war, notwithstanding the dispersion of a great part of the Jewish body into foreign lands, notwithstanding the intrusion of foreign ingredients into it and even of the destructive Hellenistic element into its very core, the collective body of the Jews remained united in a way, to which in the present day only the Vatican perhaps and the Kaaba offer a certain analogy. The holy Salem remained the banner, Zion's temple the Palladium of the whole Jewish body, whether they obeyed the Romans or the Parthians, whether they spoke Armenian or Greek, whether even they believed in the old Jahve or in the new, who

was none.—*T. Mommsen, "The Roman Provinces," Vol. II., pp. 183-184.*

With this Judaism the little Christian community must contend for the right to appropriate and interpret the O. T. As Wendt says: "For in the Old Testament lay the chief sources whence Jesus derived His own religious education, and the chief means whereby He could establish the Divine right of His teaching in the view of His Jewish contemporaries. The sacredness of the Old Testament Canon in the estimation of the Jews rendered it possible, historically speaking, for the teaching of Jesus, and the early Christian society, to develop themselves on the foundation of Judaism."—*H. H. Wendt, "The Teaching of Jesus," Vol. I., p. 36.*

Christ and the Church.—While the relations with Judaism are the outer cause of deepening self-consciousness, the inner cause is the person of Christ. Harnack writes: "The gospel presents itself as an Apocalyptic message on the soil of the Old Testament, and as the fulfillment of the law and the prophets, and yet is a new thing, the creation of a universal religion on the basis of that of the Old Testament. It appeared when the time was fulfilled, that is, it is not without a connection with the stage of religious and spiritual development which was brought about by the intercourse of Jews and Greeks, and was established in the Roman Empire; but still it is a new religion, because it cannot be separated from Jesus Christ. When the traditional religion has become too narrow, the new religion usually appears as something of a very abstract nature; philosophy comes upon the scene, and religion withdraws from social life and becomes a private matter. But here an overpowering personality has appeared—the Son of God. Word and deed coincide in that personality, and as it leads men into a new communion with God, it unites them at the same time inseparably with itself, enables them to act on the world as light and leaven, and joins them together in a spiritual unity and an active confederacy."—*A. Harnack, "History of Dogma," Vol. I., p. 41.*

The Christ had created the church. The church existed to enter ever more deeply into the interpretation of his life.

8. THE APOSTLE PETER.

Both by temperament and training Peter was fitted to lead the Church in her first days. He was of a rash nature. (1) His training had been that of a peasant. His one book was a memory stored with the words of the Old Testament. With no scholastic training to check his feeling, and no knowledge of the world to puzzle his will, he could be stirred to the bottom by an appeal to the hopes of his people.

The thoughts upon which the history of Judaism turned were the Messianic Idea and the Law. (2) The Scribes threw all possible emphasis upon the Law. The popular emphasis, in periods of strain, fell upon the Messianic Idea. That Idea had been cast in the mould of patriotism, it was sensitive to the touch of political forces. It answered quickly to the spur of the times. Now in this period Rome pressed in, like fate, upon Israel. Imperial taxation, which Rome had to carry through or else deny herself, and which Judaism had to resist or deny itself, set on foot the irrepressible conflict. (3)

With this deep movement of the popular heart Peter, in his peasant days, was identified. After his Master's death, it still stirred him, but to nobler issues. The hinge of the Master's life was his relation to the Messianic Idea. The hinge of the Church's life was the interpretation of that self-same Idea in the light of his character and claims. This involved the reconstruction of the conception of God. Jesus had said to Peter: "Put up thy sword within its sheath" (Matt. 26:52). The word was addressed to the soul of our race. Jesus died in order to identify the word with his own being. The work of the Church was to interpret the Messianic Idea in the light of his being and deed, and so to banish from the conception of God the last element of force.

The first creed or programme of common thought and feeling was very simple. It consisted of two short articles: Jesus is the Christ; and He is to speedily return. By the first article, the Church was under bonds to establish a harmony between the Master's life and the Old Testament; above all to show that his death was in the divine plan. (4) Deeper into the meaning of Christ's death the times did not call upon the Church to go.

The second emphasis was upon eschatology. This was the supreme need of the hour. The second coming of Christ was the emotional center of gravity. It had vast social power. It was the New Testament form of the Old Testament "Day of Jehovah." It was the logical climax to the prophetic conception of history. The impassioned belief in the Second Advent meant that the Christian consciousness committed its whole fortune into the keeping of the conviction that history is making towards a moral goal, and that terrestrial society must examine itself in the light of its relation to that goal.

St. Peter, in his life and sermons and epistle, was the exponent of that impas-



Medallion portraits of SS. Peter (right) and Paul (left) found in the Cemetery of Domitilla.

sioned conviction. (5) And the Church of the first days was radiant with social enthusiasm. (6)

The little community grew rapidly. It throve upon opposition. Danger deepened its faith. The martyrdom of Stephen brought into broad day the fundamental law of its being, that the way of the cross is the way of light. To live long under the severest strain and not once appeal to force nor even think of so doing, was the divine method of leading the Christian consciousness deeper into the meaning of the Master's death. Life and logic join here in a noble conspiracy.

8. THE APOSTLE PETER.

(1) **The Character of Peter.**—Peter was of a rash nature. Quick to resolve, we find him first among the Apostles on every occasion, in speech as well as in action. It is he who in the name of the Twelve confesses the Messiahship of Jesus (Mark 8:29; comp. John 6:69), and suggests the reward which they think they earned by their fidelity (Mark 10:28). The later Gospels also, as a rule, make him spokesman for the disciples (Matt. 15:15; 18:21; Luke 8:45; 12:41). . . . Lightly stirred by every impulse that affected his susceptible nature, he was hurried into thoughtless speech and action. . . . Only He who is unequalled in knowledge of the heart could have detected in this apparently contradictory nature, so open to varying impulses, the rocky heart which, when fully developed, gave the right direction to his energetic nature, and combined self-sacrificing endurance with his rash initiative.—*B. Weiss, "Manual of Introduction, etc.," Vol. II., pp. 130-1.*

(2) **Dominant Ideas in Judaism.**—Nay the entire religious life of the Jewish people during the period of which we are treating just revolved round these two poles: Fulfilment of the law, and hope of future glory. Zeal for the former derived its vitality from the latter.—*Schürer, "The Jewish People, etc.," Div. II., Vol. II., p. 93.*

(3) **Hatred of Rome.**—Although the census was in the last resort submitted to as inevitable, the enforcement of it created a widespread spirit of discontent, and led to the formation of an intransigent party, whose one rallying cry was irreconcilable hatred of Rome. . . . The Scribes shrank back from the practical application of their doctrines, and contented themselves with holding up the collectors of taxes (the publicans of the New Testament) to the moral reprobation of their co-religionists; but the Zealots, the name adopted by the new party, were not satisfied with these paltry and ineffective methods; they were resolved to resist Roman domination by force of arms.—*W. D. Morrison, "The Jew Under Roman Rule," pp. 125-6.*

But the brave, free Highlanders of Galilee, and of the region across their glorious lake, seemed to have inherited the spirit of Jephthah, and to have treasured as their ideal—alas! often wrongly apprehended—their own Elijah, as, descending in wild, shaggy garb from the mountains of Gilead, he did battle against all the might of Ahab and Jezebel.—*Edersheim, "The Life and Times, etc.," Vol. I., p. 238.*

(4) **Early Interpretation of the Death of Jesus.**—Apologetics was the imperative need of the hour: not simply the proclamation of the Gospel, but the defence of it, and the defence of Jesus himself, the preacher of it. . . . But in the address recorded in Acts iii., 12 seq., we read: "But the things which God foreshewed by the mouth of

all the prophets, that his Christ should suffer, he thus fulfilled;" and the same idea appears in other passages in the early chapters of Acts. With this explanation for the death of Jesus, the disciples seem for some time to have contented themselves. At least we find no other reason for it referred to in any of the recorded speeches or prayers of Peter or of his associates. There is no sign that they thought of it as Christ did, as possessing an independent value of its own, or as contributing in any way to the well-being of his followers, or to the advancement of the kingdom.—*McGiffert, "The Apostolic Age," pp. 54, 57.*

(5) **Peter the Apostle of Hope.**—In keeping with this self-testimony of the Epistle of St. Peter is its most prominent peculiarity, on account of which the author has frequently since Steiger been designated with justice the Apostle of Hope. The rash nature of the Apostle led him from the beginning to direct all the energy of their (the elders of the Church) longing and striving to the promised final consummation, and hence to find the highest good and deepest motive of all Christian life in the lively hope which anticipates as it were this end with joyful certainty.—*B. Weiss, "Manual of Introduction, etc.," Vol. II., p. 146.*

(6) **Social Community.**—On the other hand, we may affirm without hesitation that the form in which the community of goods was observed by the Church provided the general feature distinctive of the character and form of their social union. It was no mere school. As little was it merely a separate synagogue. It was much rather a society in the strict sense, in so far as, without a formal constitution or law, it involved far-reaching mutual obligations on the part of its members, and indeed bound them together in an alliance that embraced their whole life.—*C. Weizsäcker, "The Apostolic Age," Vol. I., p. 57.*

It was the grandest and at the same time the boldest and purest social renovation of the world which was here inaugurated in the narrowest circle of simple and quiet men, not in the spirit of ambition and power, but of that serving and patient love, which found its exemplar in Jesus, the friend of the poor and weary, and knew in him the security of its victory. Not in the dogmas and not in the legends which arose only gradually, but in these wonders of love, did those impelling forces lie through which, from the first onwards, Christianity has conquered the world, to be sure, first and chiefly the world of poor and insignificant people, of the unwise and unmighty, of the maltreated and oppressed, of the hungering and weeping, of the abandoned and the lost; to all these the brotherhood of Jesus opened a place of refuge, where they experienced, in the comforting and helpful sympathy of the brethren, a foretaste of that future kingdom of God when God will wipe away all tears from their eyes.—*O. Pfleiderer, "Das Urchristenthum," p. 25.*

9. THE APOSTLE JAMES.

The life of James, so far as the literature is concerned, is for the most part silence. Yet the individuality of the man made a deep mark upon history. Had we nothing save the single phrase in Paul's letter to the Galatians—"certain came from James" (ii:12), this fact would stand fast.

It is a law of life that the child must repeat the experience of its race. The single life passes, with quick steps, through the periods which the race passed through slowly and with toil. We may apply this law to the new community; it must pass, albeit with rapid movement, through the stages of experience which the Jewish mother-church had undergone. After the exile Judaism faced a problem wholly new to humanity, namely, How to build a new type of society, independent of territorial sovereignty, and embracing individuals scattered over various kingdoms? In other words, How build a Church? Judaism partly solved the problem, and so became the forerunner of the Catholic Church, by its discipline of the Law. (1)

It was, then, inevitable that the new community should pass through the experience of the Law. As a matter of fact, the Christians of the first days did not dream



Bethany.

that they were under bonds to separate themselves from the mother-church. (2) The necessity of a separation, complete and final, was wrapped up in the very nature of Christianity as a religion identified with the person of its founder. But it is not the divine method of education to bestow insight before the occasion for it has arrived. The new community would walk in the old ways until driven out of them by the pitiless logic of the inner and the outer life.

James' temperament and upbringing fitted him to become the head of the Church in Jerusalem. By temperament he was a true Puritan, with the splendid virtues, as well as the defects, of that type which entered history with Ezra, and has wrought with the strong hand ever since. His upbringing had been that of a pious layman, having no inside knowledge of the Law, such as Saul drew from his scholastic experience, and, consequently, apprehending it with the solid, unquestioning seriousness which corresponded to his nature.

He soon took from Peter the leadership of the Church in Jerusalem, where, of all places, the power of the old order must needs yield slowly to the attacks of the new. For Jerusalem was one of the three cities—Athens and Rome being the other two—which have bound humanity with a spell. There, if anywhere, memory was

mightily. There, if anywhere, Christianity could detach itself but slowly from Judaism. To emphasize the hope of Israel was the function of Peter. It fell to the lot of James to emphasize the Law. (3) He stood at the head of the Church in Jerusalem through the trying twenty years that preceded his death. His bearing at the Apostolic Council suggests it. Paul's reference to him in Galatians confirms it. The times tried men's souls. The little Church was in mortal peril more than once. It required a man of dauntless courage and unyielding staunchness to mediate between the Old and the New. James was the man for the time and the place.

Hegel, comparing Greek and Egyptian art, says that in the latter the statue is bound to its supporting wall, while in the former it stood out from it free and at large, claiming the whole eye for its heritage. Thus was it with the person of Christ, as James saw it. For him the masterhood of Christ was entangled within the traditions of the old faith. Yet he was far outside the narrowness of Judaism, as his bearing at the Apostolic Council proves. And while his thought was not as ripe as Paul's, his death proved that even Paul's heart could not beat truer to Christ than did his.

9. THE APOSTLE JAMES.

(1) **The Law Dominant in Judaism.**—We remember that without detracting from the central importance of the temple, Ezra makes *the Law* the real foundation of the religious life of his people. Side by side with the one national sanctuary rise the Synagogues, which, as they already compensated the scattered Jews for the want of the common worship long before the fall of Jerusalem, were also able to take the place of the temple after it. The Scribes make their appearance by the side of the Priests. In the struggle which waged between them since the second century before our era, the Scribes retained the upper hand—as if with a view to the time when they alone would undertake the guidance of the people and the maintenance of their religion. These facts remove all surprise at the survival of Judaism after the violent blow which was dealt to it by the Jewish war.—*A. Kuenen, "The Religion of Israel," Vol. III., p. 288.*

The fact most essentially conclusive for the religious life of the Jewish people during the period under consideration is, that the law, which regulated not only the priestly service but the whole life of the people in their religious, moral and social relations, was acknowledged as given by God Himself. Its every requirement was a requirement of God from His people; its most scrupulous observance was therefore a religious duty, nay the supreme and in truth the sole religious duty. The whole piety of the Israelite consisted in obeying with fear and trembling, with all the zeal of an anxious conscience, the law given him by God in all its particulars. Hence the specific character of Israelitish piety during this period depends on the acknowledgment of this dignity of the law.

The age of this acknowledgment may be determined almost to the day and hour. It dates from that important occurrence, whose epoch-making importance is duly brought forward in the Book of Nehemiah, the reading of the law by Ezra, and the solemn engagement of the people to observe it (Neh. viii.-x).—*E. Schürer, "The Jewish People," etc., Division II., Vol. I., p. 306.*

(2) **The Earliest Christians Not Separate from the Jews.**—The *koinônia* which formed the Chris-

tians into a brotherhood was the community of the kingdom of God, and the conviction that through Christ they belonged to it. In this its ideal nature it was thoroughly adapted to serve as the ground of union, yet without causing any prejudice to their adherence to their national faith and allegiance. They had no desire to be renegades, nor was it possible to regard them as such. Even if they did not maintain and observe the whole Cultus, yet this did not endanger their allegiance. Judaism permitted not only great latitude in doctrinal views, but also a partial observance of the Cultus, as is sufficiently proved by the instance of the Essenes in this period. The Christians did not lay themselves open to the charge of violating the law. They did not take up an aggressive attitude. Their appearance before the local courts as well as before the Sanhedrim, the supreme national tribunal, consists with the fact that on the whole they remained Jews.—*C. Weissäcker, "The Apostolic Age," Vol. I., p. 46.*

(3) **James Never Ceased to Observe the Law.**—But it was not simply his character as a Christian that contributed to James' influence and authority. His character as a Jew counted for a great deal with the strict Jews of the Mother Church. Though he was converted by a vision of the risen Jesus, as Paul was, his conversion produced an entirely different effect upon him. He had apparently passed through no such experience of the futility of endeavoring to keep the law, and it was not a sense of the need of justification, or of deliverance from sin and death, that led him to Christ. He was evidently before his conversion an uncommonly devout and faithful Jew, and in accepting Christ he never thought of ceasing to be such, or of regarding the observance of the law as of less importance than before. Rather, like his other Christian brethren, he must have regarded it as of even greater importance; and nothing in the teaching or conduct of Jesus suggested anything else to him. All that we know of him points to an excessive reverence for the Jewish law in all its parts, and a most scrupulous observance of it throughout his life; and in a church constituted as the church of Jerusalem was such a tendency naturally promoted greatly his reputation for piety.—*A. C. McGiffert, "The Apostolic Age," pp. 551-2.*

10. THE APOSTLE PAUL.

The times called for a universal religion. The outer life of the world had long been preparing for it. The political climax of ancient history, the Roman empire, gave the world a measure of unity incomparably greater than anything it had known before. The inner life of the world was also ripe for a universal religion. National distinctions had been wiped out or belittled. The Greek culture had created a common mental climate. The numerous forms of local religion had either died of atrophy, or destroyed each other. Syncretism, a tendency towards universal religion, was the order of the day. (1)

The answer to the world's need could come only from the Orient. Neither the Greek, with his genius for thought, and beauty, nor the Roman, with his capacity for organization, could give it. From the East, with its deeper capacity for absolute self-surrender, must come the world's religion, and in that quarter divine forces, working towards the satisfaction of the world's need, had been long in the field. In Israel—from whom salvation was to go forth—the prophetic idea of God kept step with the broadening political horizon by advancing from a provincial to a comprehensive monotheism. Outside Israel, too, the religiousness of the Orient gave indications of an attempt to give the world a common feeling and faith. It began, when once the hammer of Assyria had forever shattered the structure of ancient society, to put itself upon a footing more or less independent of the State.



View of Corinth, looking northwards over the Bay.

The person and word of Christ, born of Israel, yet transcending Israel, gave the answer to the world's need. But the full appreciation of Christ did not shine upon Peter and James. Jesus went to his crucifixion knowing well that through it alone could his conception of the Messianic Idea be wrought out, that by no other means could he destroy the world's false or imperfect ideals, finish the Prophets' work of reconstructing the idea of God, and so ground that ideal of masterhood through service which was destined to permanently command the spirit of humanity. To see the death of the Christ in its true light was given to Paul.

Paul's nature combined in a most uncommon way the prophet and the logician. He has often been called a constitutional mystic, but the word is misleading, for mysticism, as commonly understood and practised, leads the mind away from history into the regions of contemplative ecstasy. Paul was rather a seer of the Isaiah type. Whatever odds and ends of Greek culture he may have collected, he remained, unlike Philo, an Israelite to the backbone. Hellenism did not go more than skin-deep. His mysticism, if we must use the term, was that of the impassioned reformer, not of the quietist, and he was at the same time a lover of dialectic. The style of his letters reveals both characteristics; for in Paul's case the style is indeed the man. Now this union of the grand passion of the prophet with the

logic of the reasoner betokened his fitness for the interpretation of Him, in whom the ideal and the actual met together.

The two elements of his education that are of deepest significance in his preparation for his work, are his Roman citizenship and his rabbinical training. He was born at Tarsus of a family possessing wealth and standing; that he inherited the Roman citizenship from his father is convincing proof that his family was out of touch with the Zealots. Paul was born, if not into a sympathetic, at least into an open-minded relationship with the political world-order. It was impossible for him, even before his conversion, to stand towards that order as a noble-hearted Galilean peasant—Peter, for example—could stand. After his conversion he came with little effort, into a breadth of view becoming to a member of the greatest political organism the world has ever seen.

The other, even more significant element in his preparation, was his professional training as a rabbinical scholar. Even in our day, when the printing-press has conferred a sort of literary suffrage upon the masses, there is a broad difference between the intellectually trained minority and the untrained majority. In Paul's time and place this was far greater. Paul was trained to be one of the governing minority. In regard to the two thoughts upon which the whole spiritual life of Israel turned—the Messianic Idea and the Law—this training secured for him a perspective very differing from that of Peter. In this matter Paul stood with James; but, at the same time, was able, as a specialist, to go much deeper into the Law than he. The inner knowledge of the Law, in its bearings upon the ultimate questions of religion and ethics, lay open to him. To James it was closed. (3)

10. THE APOSTLE PAUL.

(1) **The Greek and Roman Preparation for Christianity.**—But the bond of connection between the religion and the polity is a much deeper and more intimate one than this, and is to be looked for in the general spiritual movement of the time of which both are manifestations. What we have to keep in mind is, that Christianity never could have been that general form of the religious consciousness which it is, had not the whole development of the world's history, up to the time when it appeared, been preparing for it. First came the general intellectual culture which the Greeks made the common property of the world, and then the Roman rule uniting the nations, and introducing political institutions, which served as a basis for universal civilisation. By these agencies the barriers raised by national sentiment had been broken down, and many differences softened which had tended to keep the nations apart from each other, not only in their outward relations, but in the inner sphere of thought and feeling.—*F. C. Baur, "Church History," Vol. I., p. 5.*

(2) **The Character of Paul.**—What is fundamental in the Jewish nation, the predominant inclination towards God and divine things, appears in him (*i.e.* in Paul) in all its power and depth, just as the similar inclination of the German people appeared in Martin Luther. And to this he added another peculiar gift of the Jewish people; he was drawn by the very structure of his mind to be a seer, a prophet. But the Jewish genius which he thus brought to the service of the gospel was met in him by a truly Hellenic delight in dialectic, a Hellenic power, keenness, and delicacy of thought to examine, analyse, and search to the bottom, and by a Roman energy urging him on to conquer the world.—*W. Beyschlag, "New Testament Theology," Vol. II., p. 5.*

(3) **Paul was a Providential Man.**—The older apostles and their Palestinian colleagues were not qualified for this task (*i.e.* preaching to the Gentiles). They were plain men whom no formal schooling had prepared for such mental work men who belonged to the reflective, pious circles of the nation to whom belief in Christ was really the completion of the Old Testament evangelical idea, and they found their real calling in leading their own people by the way in which they themselves had been led by Jesus from the old to the new covenant. (*Gal. 2:8-9.*) But a Christian Hellenist or Greek would also have failed to transplant the gospel from the Jewish to the Greek world. On the one hand, he would not have grasped what distinguishes Judaism from Christianity, for he would be inclined to spiritualise the former, and, on the other hand, he would have treated the latter according to the methods of a foreign culture; and so Christianity would inevitably have been mixed with what was alien to it, as actually afterwards took place on Greek soil. Among the plainest and most notable traces of a Divine Providence in history, is the way in which the instrument was created which alone was fitted for realising its purposes here. The Apostle to the Gentiles must be made of what is strongest in Judaism, of the sect of Scribes and Pharisees; his spiritual life must be deeply rooted in the soil of the historical revelation, and yet he must have within him an instinct that can find no satisfaction in Pharisaism. Unlike Peter and James, he must be identified with that tendency in Judaism which was most hostile to Christ and most opposed to the Gospel, so that his surrender to Christ may be abrupt and revolutionary; for thus only can he carry into his new life the necessity of finding some reasonable understanding between the new and the old. We need not say that we refer to Paul.—*W. Beyschlag, "New Testament Theology," Vol. II. p. 2.*

11. THE APOSTLE PAUL (CONTINUED).

Paul's unique preparation was matched by a unique conversion. No single event in the life of any of the great men of history has left so deep a mark upon the religious consciousness. Into the discussion of its causes lack of space forbids our entering. Enough to say that the subjective and the objective elements joined to make the total cause, but that the pith of the matter was the objective. Without the subjective the conversion were a chapter in physics, not an essential part of the history of salvation. (1) On the other hand, unless the cause be taken as mainly objective, unless the appearance of the risen Lord to Paul be a phenomenon of different order from a mere vision, the pyramid is set upon its point, and the effect becomes the cause. (2)

The emotional effect of his conversion was a clean, sheer break in the Apostle's view, between his life as a Pharisee and his life in Christ. One world of feeling and motive disappeared, and a new world rose above the horizon. Paul's conversion here came into alliance with his temperamental capacity for the prophetic function. The prophet, like the poet, sees totals, not items. It was the function of Paul to see the nature and genius of the redeemed life as a great spiritual whole, complete in itself. The emotional contrast between Paul and the original disciples is the result. For them the new and the old were wrapped up together. When their conception of Christ ripened, they still did not dream of separating the new from the old; but rather, as in the Epistle to the Hebrews, built their apologetic upon the thought of continuity. But for Paul the thought of the creative novelty of the life in Christ became the "master-light of all his seeing."



The Roman Forum, as seen by St. Paul.

The conversion not only changed the current of Paul's life; it also gave shape and color to his theology. In the first place the crucifixion of Christ became, what it had not been to the older disciples, God's last word about Himself to His people (1 Cor. 2:2). It had been the rock of offense to Saul the Persecutor. It became the touchstone of truth to Paul the Apostle. (3) In the second place, the old logic of Judaism was put an end to, and by a single stroke. Since the days of Ezra the Law had been regarded as the one road to the winning of the promise. But for Paul, it now stands assured that the Law is helpless to save. It can only deepen the sense of need, multiply ethical wants. It cannot answer the need or satisfy the wants. And this is equivalent to saying, in the language of modern ethics, that ideals of conduct cannot by themselves make the will integral and forceful. Only the touch of sovereign reality can do that. The Christ comes. God gives His uttermost gift. The divine being and will penetrate and pervade history. The human being and will touch herein the ultimate reality. Forthwith being becomes integral and will becomes forceful.

In the third place, the conception of life, as it is seen when its top-root is found,

was through Paul given for all time. Men can live the true life, the creative and redemptive life, only through the saving touch—the grace—to use technical language—of God's being and will in Christ. This means that the foundation of human character is laid in faith or trust. (4)

It followed of itself that Paul became the Apostle to the Gentiles. (5) The same central tendency in Judaism, which, since the time of Ezra, had made the Law the final word about God, made separation inevitable. With Paul's conversion the Gentile world comes clearly above the horizon of the spirit. By the same act of faith whereby he went deep into the meaning of the death of Jesus, he lifted up his eyes upon that world, wherein his Roman citizenship gave him an interest, and claimed it for Christ. Through the empire he ran his career as the prince of missionaries; and at Rome, the capital and center of his missionary world, it greatly became him to die.

11. THE APOSTLE PAUL (CONTINUED).

(1) **Paul's Freedom left Intact.**—Proceeding on the words, Acts xxvi. 14, *σκληρόν σοι πρὸς κέντρα λακτίζειν*, Olshausen brings in, quite *mal à propos*, the Augustinian doctrine of "*gratia irresistibilis*," only with this difference, that, by the assertion that in *this* appearance of our Lord the power of grace was irresistible, it is by no means sought to deny that there may have been times in the subsequent life of Paul when it was possible for him to forfeit by unfaithfulness the grace vouchsafed to him. This is the very worst modification of this doctrine of irresistible grace, as by it two completely different standpoints become confused with each other—the ordinary theory of free-will, and its opposite, that of absolute dependence. The consequence, or rather the cause, of this illogical blending of heterogeneous theories is a theory of miracle which thoroughly destroys the continuity of the spiritual life, the arbitrary assertion that there are circumstances in the life of man in which (as Neander well puts it) "the individual is carried away and transformed by magic influence against his own will." In this view of the conversion of the Apostle Paul, miracle is of course assigned its full right, but this is the only advantage; and what is believed to be gained by it on one hand, in favor of the glorification of divine grace, is lost on the other by the sacrifice of the moral dignity of the Apostle. — F. C. Baur, "*Paul*," Vol. I., pp. 76, 77.

(2) **Christ's Appearance to Paul.**—M. Holsten himself, after all his endeavors, remains in doubt; he does not mean, he declares, to insist on the truth of his solution, only on its possibility. Practically, it amounts to the well-worn vision-hypothesis. Saul drew from Messianism the principal features of the person of Christ which he claims to have seen. So that all the materials of his vision were ready to hand. Furthermore, he had a natural tendency to ecstasy; his physiological, no less than his spiritual constitution predisposed him to it. He had a nervous disposition easily over-wrought, a sanguinobilious temperament; and was very delicate, subject probably to epileptic attacks (2 Cor. xii. 7). That he had revelations and visions, both his epistles and the Acts assure us; he spoke with *tongues*, worked miracles, had the gift of prophecy, and often boasts of his spiritual *charismata* (1 Cor. xiv. 18; Gal. ii. 2; 2 Cor. xii. 1-9). What was the appearance of Christ at his conversion but the first of

these ecstatic visions, and that which gave rise to all the others?

Much might be said on the details of this argument, which is full of disputable points. The passage in 2 Corinthians xii. 1-9 supplies its nucleus, and is indeed its only ground of support. This text, however, not only fails to establish M. Holsten's theory; properly understood, it even furnishes, to our thinking, a decisive proof against it. It shows that Paul, so far from comparing the manifestation of Christ to him at his conversion with the visions he afterwards enjoyed, laid down an essential difference between them. At the beginning of chapter xii., Paul proposes to give a full account of his visions, and commences with the first, which, far from being confounded with his conversion, is dated at least five years later (*πρὸ ἑτῶν δεκατεσσάρων*). He does violence to his feelings in making known this private aspect of his life. At the fifth verse he is checked by this repugnance, this sacred modesty, and suddenly takes quite the opposite course. Instead of glorying in his privileges, he will only glory in his infirmities. The visions referred to in this passage, it would seem, he had never previously related; and just as the insults of his enemies were on the point of compelling him to do so, he checks himself and again drops the veil over these mysteries of his spiritual life. His ecstasies and visions do not belong to his ministry, and are not for others, only for God and himself: *εἴτε γὰρ ἐξέστημεν, θεῷ· εἴτε σωφρονούμεν, ὑμῖν* (2 Cor. v. 13). But so far from speaking of his conversion in the manner in which he speaks of his visions, Paul shows neither reluctance nor embarrassment in describing it; it was one of the staple subjects of his preaching. He spoke, in short, of the appearance vouchsafed to him with the same confidence with which the Twelve related those which they had witnessed. This event belonged not to the sphere of Paul's private and personal life (indicated by the words *εἴτε ἐξέστημεν*), but to that of his apostolic life, aptly characterized in the phrase *εἴτε σωφρονούμεν, ὑμῖν*. Paul therefore perceived an essential distinction between these two orders of facts, corresponding to that which existed between the two different spheres of his life to which they belonged.

To make a second and equally decisive observation, Paul knew that his visions were spiritual *charismata*, effects of the Spirit. He ascribes them to the Spirit's agency as their true cause; whilst he attributes his conversion to a personal and corporeal intervention of the risen Jesus. In the phenomena of his visions he was transported,

ravished into ecstasy, carried to the third heaven; at his conversion, Jesus descended to him and appeared before him in the midst of his ordinary life. Moreover, though Paul had several visions, he states that he had seen the risen Lord but *once*, and that this appearance was the last made by Jesus on earth. In the consciousness of the apostle there must therefore have existed a broad line of demarcation between the series of appearances then terminated (*ἔσχατον δὲ πάντων*, 1 Cor. xv. 8), and the ecstasies and visions which lasted throughout the apostolic age. How could this marked distinction have arisen, except from the conviction that the appearances of the risen Lord had a real and objective character, such as the spiritual visions of ecstasy did not possess.

Finally, if Christ's appearance to Paul had been an inward vision, it must have been not the cause, but the product of his faith. How could the mind of Saul the Pharisee have created such a vision, unless he were a Christian already? and if, on the other hand, he were a Christian already, how could he have attributed his conversion to this cause? Such a transformation makes the enigma still more obscure. Mr. Holsten's ingenious explanations leave the mystery just where it was.—*A. Sabatier, "The Apostle Paul," pp. 64-7.*

(3) **The Offence of the Cross.**—History confirms Paul's testimony that the cross of Christ was a chief offence to the Jews. And this is also exactly what we should expect. For in this idea was contained beyond doubt the negation of all that a Jew regarded as most sacred in the hopes and aspirations connected with his national theocracy. Further, as the Pharisees were the most vehement representatives of this side of Judaism, it was very natural that the offence of the cross of Christ should have been repugnant to them above all others, and that they should therefore most violently have hated and persecuted the proclaimers of it.—*O. Pfleiderer, "Paulinism," Vol. I., p. 8.*

The whole question turned on whether the crucified Jesus was really, as his disciples said, declared by the resurrection to be the Messiah, and his death thus proved to be the expiatory death of the Messiah, and a new means of salvation; or whether he had remained among the dead, and was therefore no Messiah, his death no expiatory sacrifice, but the death of a malefactor. The decision depended on Paul's being able or unable to convince himself of the truth of the alleged resurrection; and are we to believe that this cardinal point did not fill and excite the very depths of his consciousness? How could he have turned over and over in his mind the debatable possibility of the resurrection, without forming an image of the risen one? But when he had once formed this image, if it were only mentally to reject it at first, nothing is more natural than that the decisive turn of his convictions should clothe itself in the form of the sudden appearance before him, as an objective reality, and in the overpowering brightness of heavenly majesty, of that image of the risen Jesus, which he had so vehemently struggled against, and each time more vainly endeavored to reject. Upon this the struggle was decided, every doubt was vanquished; and Paul the persecutor had attained to the same certainty founded on experience as the first disciples, that the crucified one was the Messiah. But then he was the Messiah, not only, as they said, *in spite of the cross*, but precisely *because of the cross*; his crucifixion was the turning-point of his work as Messiah, the end

of the old, the beginning of a new covenant, an offence to the Jews, and to the Greeks foolishness, but the power of God and the wisdom of God to those who are called, both Jews and Gentiles, to believe in him (1 Cor. i. 23 f.).—*Ibid., pp. 15, 16.*

(4) **Paul's Doctrine of Faith.**—The doctrine of faith furnishes the starting-point from which Paul's whole view of the nature and demands of the Christian life is developed. It is the principle of salvation by faith which separates his doctrine of religion so widely from the popular Jewish conceptions of his time, and which accounts for the distinctive elements of his theology. The Jewish idea was that salvation was to be won by good deeds, especially by the observance of commandments. The practical result of this theory was the development of a spirit of self-righteousness on the one hand; and of an uncertainty of acceptance with God, on the other. If one had faithfully done the prescribed duties, he would easily fall into self-congratulation, yet could not be sure that he had done enough. The religious consciousness wavered thus perpetually between these two dangers, each of which was fatal to a healthy and stable religious life. By his doctrine of faith the apostle escaped both these pitfalls. Faith was, in its very nature, a disclaimer of merit, and involved a temper of self-abnegation and dependence; but it led to a confident assurance of salvation, because it reposed its trust solely in the grace of God which had been manifested in Christ. In the very act of renouncing works as a means of attaining divine favor, faith presupposes the willingness of God to accept those who make no claims of personal worthiness and who consent to receive forgiveness as a gift of grace. The very act of self-surrender in which man confesses his unworthiness of Heaven's favor is the act in which he enters into the possession of a full assurance of salvation, because thereby he escapes out of himself, and putting his case beyond the reach of mere human standards of judgment, casts himself upon the promised compassion of God.—*G. B. Stevens, "The Pauline Theology," p. 292.*

(5) **Paul's Conversion Determines His Mission.**—The apostle connects his conversion with his call to be an apostle to the Gentiles, representing the one as a means to the other as an end. "When it pleased God to reveal His Son in me that I might preach Him among the Gentiles." According to Weiss he is simply reading the divine purpose of his conversion in the light of long subsequent events, which for the first time made him conscious that he was being called in God's providence to a specifically Gentile mission. Now it need not be denied that such a procedure would be quite in keeping with St. Paul's habits of religious thought, but it may gravely be doubted whether it suited the position in which he was placed when he wrote the Epistle to the Galatians. What the circumstances required was, that he should make it clear beyond all dispute that he was an apostle, and an apostle to the Gentiles, by immediate divine authority and equipment; that both his gospel and his call came to him direct from the hand of God. In presence of men lying in wait for his halting, and even ready to charge him with falsehood, if they got the chance, could he have so spoken of a call which came to him late in the day, from the fact of Gentiles giving an unexpected welcome to a gospel, which, so far as the preacher's intention was concerned, had not really been meant for them?—*A. B. Bruce, "St. Paul's Conception of Christianity," pp. 40-1.*

12. THE APOSTLE JOHN.

The Master called John "Son of Thunder." Words were things, when He used them, and we may, without fear, take the descriptive name He gave to the sons of Zebedee, as a revelation of his temperament. He had a fiery temper. When he desired to call down fire from heaven, like Elisha of old, upon the Samaritan village that insulted Jesus, he showed of what spirit he was. It has been said of another great Semite, Spinoza, that his system was acosmistic, swallowing up the world in God. If John's nature did not wander that way, still he possessed the natural basis of the apocalyptic mood, the mood wherein the divine end of history looms so large that the slow human process of history is lost sight of.

John's preparation for Christ was like Peter's. He was layman, fisherman, and Galilean. His feelings ran strongly in the channel of the popular Messianic ideal.



The Apostles John and Peter.—Albert Dürer.

When he came under the spell of the Master, he loved Him with the intensity of an impassioned nature. (1 and 2) He was less robust and executive than Peter, a finer and more delicate temperament. For that reason he was put and kept in the background of the Church's early years, first by Peter, and then by James. He ripened slowly. In Acts and Galatians he is hardly more than a name. It looked as if Jesus had builded less wisely than He thought, when He chose John to be one of His three intimate friends. But John's time, ripening slowly like his own nature, ripened surely.

John differed from Paul in two main points. First, the Christ he knew was the Galilean Christ. He could not throw upon the death of Jesus the exhaustive emphasis that Paul put upon it: the death may not be isolated from the life. Second, his outgrowing of Judaism did not come as the effect of a single divine stroke. He was brought to Paul's conclusion by a slow and gradual process. It was the weight of historic fact, quite as much as the pressure of personal experience, that enabled him to see

the new religion in its absolute self-sufficiency and world-mastery. Not until the fall of the Holy City in the year 70, did the Master's word win, for him, its full significance.

As Galilean, and as that one amongst the Apostles in whom the natural equipment for the apocalyptic function was most complete, John went deep into the meaning of the death-struggle of Israel against Rome. (3) Our existing N. T. Apocalypse is of composite origin. But the explanation of the Johannine title is to be found in the fact that it issued from the school of John. And its deep, almost fearful intensity, may fairly be taken as proof of the well-nigh tragic strain which John's nature underwent, in connection with the awful events that attended the political downfall of Judaism.

The traditions concerning John's later days are all under a heavy fire of criticism. The whole "Johannine question" is still in court. But one may venture to predict that, whatever may be the ultimate opinion touching John's share in the direct authorship of the Epistles and Gospel that have gone under his name, they will turn

out to be intelligible only upon the supposition that the impress of the Apostle's character and mind are to be found upon the literary work of his "school." Hence I accept as genuine the tradition concerning John's stay in Ephesus.

Judaism was a thing outworn. John's idealism was not of the same order as Plato's. His great picture was not of the charioteer, Reason, driving his horses upwards towards the empyrean, but of the city of God descending out of heaven. Hence the facts of history came upon his mind with a power not to be withstood. Judaism was put altogether behind him. His Lord stood out as the Master of the wide world, and in the presence of His spiritual monarchy the differences between Jew and Gentile died of insignificance. He was by nature a lover, and he gave to the Church the gospel of a lover. Unlike as he is to Plato in other respects, he is like him in this. For Plato's philosophy is the philosophy of a lover, in whom the poet and the metaphysician were closely blended. Even so is John's Gospel the gospel of a lover; and of a lover who has lived long upon the earth, after his Lord has left it; for whom, therefore, memory, even more than hope, has become the staple of life. In the impress he gave to the story of his Master's life, John wrote his own autobiography. He was Christ-possessed; and looking back from the vantage ground of ripe experience saw in Jesus the embodied wisdom and love of God.

12. THE APOSTLE JOHN.

(1) **John—the Person and His Doctrine.**—This is not the place to discuss the Johannine question, but we may be allowed to point out how well the character of the doctrinal system in question agrees with what we learn from the New Testament and Church tradition about John the son of Zebedee. That certainly is not much, but it is sufficient to assure us of an uncommon personality of whom we may expect uncommon results, and uncommon in the very direction which is indicated by the peculiarity of this doctrinal system. The synoptic "Son of Thunder," who in the zeal of his love for the Master desires to forbid those exorcists to use the name of Jesus, or wishes to call down fire from heaven on the Samaritans who refuse Jesus quarters, reminds us throughout of the writer of the Epistle, who unites the utmost severity against the false teachers with a fatherly cordiality towards those who are one with him in Christ, and the favorite disciple of the fourth Gospel, whose early attraction to the divine led him first into the circle of the Baptist's disciples, and then was allowed to rest on Jesus' breast as no other was. All this allows us to conjecture the pious student of the Old Testament, who sees in Jesus the complete fulfilment of the law and the prophets, and who finds in close personal affection for Him eternal life already on earth.—*W. Beyschlag, "New Testament Theology," p. 412.*

(2) **John the Beloved Disciple.**—To some it may seem a matter of wonder how a man capable of entertaining so revolting a purpose as is here ascribed to James and John could ever be the disciple whom Jesus loved. To understand this, it must be remembered that Jesus, unlike most men, could love a disciple not merely for what he was, but for what he should become. He could regard with complacency even sour grapes in their season for the sake of the goodly fruit into which they should ripen. Then, further, we must not forget that John even when possessed by the devil of resentment was animated by a purer and holier spirit. Along with the smoke of carnal passion there was some divine fire in his heart. He loved Jesus as intensely as he hated the Samaritans; it was his devoted attachment to his Master that made him resent their incivility so keenly. In his

tender love for the Bridegroom of his soul, he was beautiful as a mother overflowing with affection in the bosom of her family; though in his hatred he was terrible, as the same mother can be in her enmity against her family's foes. John's nature, in fact, was feminine both in its virtues and in its faults, and, like all feminine natures, could be both exquisitely sweet and exquisitely bitter.—*A. B. Bruce, "Training of the Twelve," p. 243.*

(3) **The Jewish Conflict with Rome.**—For it is no less undeniable that, in this great final national war, many of the noblest endeavours and the most glorious deeds appear that were at all possible in the still existing Community of the ancient true religion, and the light of which had so often shone in it in earlier times. Everywhere the profoundest of its noble powers must come into action when any nation, especially one of high and ancient culture, will once more rise from its past errors and calamities, with freedom from the yoke of a foreign ruler, and gain the commencement of a new and better life. . . . Moreover, of all the nations of high and ancient culture, this was the only one which at this late period took up and waged a life and death struggle with the Roman power, while all other nations of that kind, having been long before exhausted, had only learnt to serve its purposes. But, in the last instance, this whole conflict and war, however much alien purposes were mixed up with it, was in reality the struggle of true religion with heathenism, and, in fact, with the most terrible power that could arise under its influence; and we witness that wonderful phenomenon that an ancient and almost superannuated nation, that has already been in other respects dispersed and divided in a thousand ways, rises once more, as if rejuvenated and contending for the true weal of all nations, to fight against the most powerful heathen kingdom, and, in fact, makes that kingdom tremble and enter into a life and death struggle with itself. Nothing but the power of the true religion, even though it was in an impure form, could accomplish that; and it is in this that the great significance of this war, as well as its terrible seriousness, consisted; neither can the sympathy that it met with outside the ancient nation be otherwise explained.—*H. Ewald, "History of Israel," Vol. VII., pp. 491-2.*

SECOND WEEKLY REVIEW.

7. **INTRODUCTION.**—Biography and universal history, Fusion of elements, Messianic prophecy and history, The idea and history.
8. **THE APOSTLE PETER.**—No scholar, Messianic idea and the Law, Peter's new views of the Messiah and his second coming.
9. **THE APOSTLE JAMES.**—A law of life, The mother-church, James' temperament and training, Leadership, The Law.
10. **THE APOSTLE PAUL** —Roman empire, Greek culture, Israelitic religion, Paul the prophet and logician, His Roman citizenship, His rabbinical training.
11. **THE APOSTLE PAUL (CONTINUED).**—Subjective and objective elements, Pyramid, Clean break, The crucifixion, Law and Christ, Trust, The Gentiles.
12. **THE APOSTLE JOHN.**—Fiery temperament, Training, Difference from Peter and John, Emphasis on life, Slow growth, Intense love.



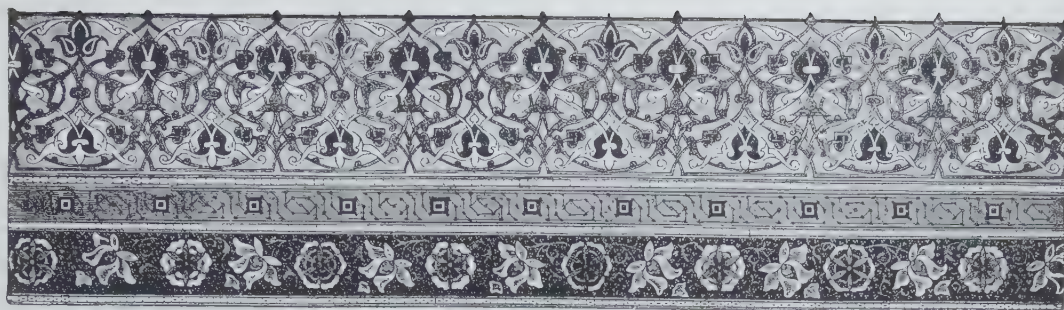
Bethlehem, from the Latin Convent.

QUESTIONS.

7. *How do biographies differ? What of Apostolic biography? How was the Apostolic mind related to historic conditions? Compare the prophetic mind.*
8. *What was Peter's education? What his politics? Into what change of view did Jesus lead him? What place did eschatology hold? How was Peter the Apostle of hope?*
9. *Upon what had Judaism based its life? What attitude to this did the earliest Christians adopt? Characterize James. What place did he fill? What, therefore, did he emphasize?*
10. *What had prepared for a universal religion? What had the Orient (Israel) contributed? How did Paul understand the case? Analyze his nature. Describe his birth and education.*
11. *Discuss the conversion of Paul. How did it make him differ from the original Disciples? How did it affect his theology in respect to the crucifixion? To the law? To works? What, therefore, became Paul's life-work?*
12. *Characterize John. How different from Peter and James? From Paul? What is certainly true of the Epistle and the Gospel generally credited to John? What was John's chief trait?*

SUBJECTS FOR SPECIAL STUDY.

1. *Apply the standard of the Prophets and Apostles to the preachers of our own time.*
2. *What element does the Christian Church now emphasize?*
3. *What Christian Church now approximates to the type of James?*
4. *Compare the character, training and times of Paul with those of Martin Luther.*
5. *Study other lives to discover the effect of experience upon theory.*
6. *Show that the Christian Church now stands in its Johannine age.*



BIBLICAL THEOLOGY.

BY

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13. INTRODUCTORY.

BIBLICAL Theology is based on the assumption that, as far as their outward form is concerned, the religious conceptions found in the Christian Scriptures are subject to the laws that govern the formation and growth of ideas in other spheres. It consists in the study, arrangement, and presentation of the religious ideas of the Bible in their chronological and genetic relations with one another and with their historical setting. (1)

This definition puts Biblical Theology in connection, on the one side, with the science of religion, which has for its material all the religions of the world, and on the other with a circle of so-called theological sciences centered in and growing out of the canonical books of the Bible. As far as its affiliation with the science of religion in general is concerned, Biblical Theology is prepared to recognize that its subject matter has elements common to all the religions of the world. It is prepared, further, to concede that the preliminary stages of that growth of thought which it deals with run parallel with the stages of growth passed through by other religions. Still further, that these parallels also prepare the way for the final stage of that development which it aims to examine. But it claims a unique character and an authoritativeness for the religion of which it traces the growth and examines the exact significance. It does not consider it a part of its own function to validate this claim; it presupposes that it has been proved valid outside of its own sphere. It rejects as unscientific the presumption that the religion of the Bible is "one of the great religions of the world, nothing less, but also nothing more." (2) (Kuenen's "Religion of Israel," Vol. I, p. 5.)

As far as its relation to other theological sciences, based like itself, on the canonical Scriptures is concerned, it is to be classified with those of them that deal with history. It is a history of revealed thought in the process of revelation. It is allied to exegesis as far as sound exegesis precedes and conditions it. It is allied to history of doctrine in as far as this traces the growth of a systematization of revealed truth after its original formation. It is allied to systematic theology in that this department correlates the facts of Biblical theology with philosophical postulates and scientific conclusions. Biblical theology is contented with the narrower but more essential task of ascertaining the exact circumstances under which, and the forms in which, revealed thought emerges and flows within the period of its first appearance.

Biblical Theology is a modern science. It had its origin in a series of efforts to lead theological discussion into the use of Scripture texts in their proper historical senses. Under the stress of controversy the words of Scripture had come to be used without due regard to their true perspective and setting. A passage in Genesis was often made to serve the same end as one in the gospel of St. John. Various protests were made during the middle of the eighteenth century against this sort of usage, and out of these protests issued, in 1789, Gabler's Essay on the true distinction between Biblical and Dogmatic Theology. (3) The true reason for the existence of Biblical Theology was given in this essay, as well as the principle that should govern it. The program outlined by Gabler was taken up and carried out with varying degrees of fidelity to the original idea by a line of successors; and during the century that has elapsed since the publication of this essay, Biblical Theology has won its way into recognition as a legitimate and exceedingly valuable, even indispensable, theological science.

According to the natural divisions of the canonical Scriptures, Biblical Theology is generally treated under the two heads of Old Testament Theology and New Testament Theology.

13. INTRODUCTORY.

(1) **Definitions.**—Biblical theology (of the N. T.) is the scientific exposition of the religious conceptions and teachings contained in the Bible (N. Test.).—*B. Weiss*, "*Biblical Theology of N. T.*," *Vol. I.*, p. 1.

Biblical theology . . . has become current as an awkward name for a subject of the very first importance . . . as the historical presentation of the New Testament religion from its abstract doctrinal side, the scientific restoration of the moral and religious elements of doctrine which existed in the consciousness of Jesus and his witnesses and found expression in their words and writings.—*Beyschlag*, "*N. T. Theol.*," *Vol. I.*, pp. 3, 4.

The name Biblical Theology is in itself indefinite and manifold in meaning. At different times it has been variously understood; recently the meaning of this name has been conventionally fixed. It is now understood commonly to mean a special theological discipline which has for its task the scientific exposition of the religion contained in the Bible.—*Dillmann*, "*Alttestamentliche Theologie*," p. 1.

We understand by Biblical Theology that branch of theological science which undertakes to expound historically the religion of revelation within the age of its origin.—*H. Schultz*, "*O. T. Theology*," *Vol. I.*, pp. 1, 2.

(2) **The Content of Biblical Theology.**—The religion of Israel by its very position in the world has been something more, in some sense, than other religions. . . . The science of comparative religion is legitimate and most useful, but it becomes unscientific when it is a leveling science. . . . There is enough in the external history of Israel to prepare us for finding in it something very different from what other ancient religions exhibit. Is it impossible that there should be unique things in the world? Is it scientific to assume that there are not? We do not require at the outset to claim more for this religion than for other religions, but neither are we allowed to assume at the outset that it is no more nor better

than others.—*J. Robertson*, "*Early Rel. of Israel*," pp. 22-24.

Biblical Theology must insist upon claiming for its object, not the thoughts and reflections and speculations of men, but the oracles of God. . . . The second point to be emphasized in our treatment of Biblical theology is that the historical character of the truth is not in any way antithetical to, but really subordinate to, its revealed character.—*Geerhardus Vos*, "*The Idea of Bib. Theol. as a Science and a Theol. Discipline*," pp. 30, 31.

Biblical theology has to do only with the sacred author's conceptions, and has nothing whatever to do with the legitimate logical consequences. It is not to be assumed that either the author or his generation argued out the consequences of their statements, still less discerned them by intuition; although, on the other hand, we must always recognize that the religion and, indeed, the entire theology of a period or an author may be far wider and more comprehensive than the record or records that have been left of it; and that, in all cases, Biblical Theology will give us the minimum rather than the maximum of the theology of a period or author. But, on the other hand, we must also estimate the fact that this minimum is the inspired authority to which alone we can appeal.—*Briggs*' "*Biblical Study*," p. 393.

The doctrine of Christ was not given as a rigid dead letter, in one determinate form of human character, but it was announced as the word of spirit of life, with a living flexibility and variety, by men enlightened by the Divine Spirit, who received and appropriated it in a living manner, in accordance with their various constitutional qualities and the difference of their course of life and education. This difference served to manifest the living unity, the riches and the depth of the Christian spirit in the manifoldness of the forms of conception, which unintentionally illustrated each other and supplied their mutual deficiencies.—*Neander*'s "*Plant. and Training*," etc., *Book VI.*, Intro.

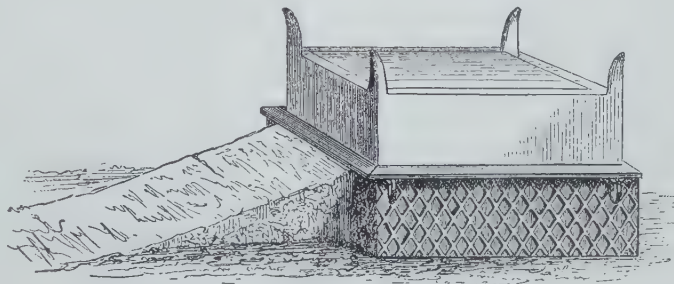
(3) *De justo discrimine theologiae biblicae et dogmaticae regundisque recte utriusque finibus.* *Altorf*, 1789.

14. OLD TESTAMENT THEOLOGY.

A final and thoroughly satisfactory historical exposition of the religious ideas of the Old Testament presupposes a final theory of the order in which the books of the Old Testament were produced. Such a theory Biblical Theology cannot construct in its own right; it must receive it from Biblical criticism. But so long as there is neither absolute nor even proximate uniformity on this point in the field of Biblical criticism, the only course left for Biblical Theology is to mass the content of the Old Testament, and give it as a whole, without endeavoring to trace any development within it. (1)

In the Old Testament dispensation two types of thought are discernible, which may be designated as the Mosaic and the Prophetic. The Mosaic type or system is characterized by the emphasis it lays (a) on a political and social system of organization as a foundation for the true religious life; (b) on the moral code, and (c) on the ritual of worship. Of these the political system may be set aside here as the remotest from the purposes of theology, although in the Mosaic law it was most intimately related to the religious life of the nation.

The moral aspect of the Mosaic system was embodied in the so-called Book of the Covenant (Exodus, chaps. 20 to 24), whose nucleus is the Decalogue. (2) The construction of the Decalogue shows that the ethical life was intended to be rooted in and blended with the religious. Of the ten commandments, the first three refer purely and simply to man's relation to God; the fourth regulates the life of man, partly with reference to his duty to God and partly for its own sake, and the remainder refer to earthly and human relations; but they all derive their sanction from, and are calculated to promote, spiritual life. (3)



The Altar of Burnt Offering.

The ritual system of the Mosaic law is intended to express certain underlying religious ideas. The most important of these are the unity of God, his spirituality, his omnipotence and omnipresence, and his special love for Israel, his covenant people. The aim of the ritual is the sanctification of the worshiper as a member of the covenant people. In order to secure absolute holiness, the worshiper was required to offer sacrifice to *Jehovah*, designed to represent, secure or preserve his normal relation to him. The primitive form of sacrifice round which the Mosaic ritual grew up was the *burnt-offering*, (4) consisting of a bullock, a lamb or a pair of pigeons, according to the means of the worshiper. It signified complete consecration and adoration. The victim was brought to the door of the place of worship; the worshiper laid his hands on its head; it was slain, and the bones being broken it was completely burned.

The next in importance of the sacrifices was the *peace-offering*, consisting of an animal taken either from the herd or from the flock, without blemish, male or female. It was intended to express or secure reconciliation with *Jehovah*. To this end an elaborate ceremony was provided for its performance.

The *sin-offering*, consisting of a young bullock or a male or female kid, was designed to expiate sins committed in ignorance by individuals or by the people.

The *trespass-offering*, consisting of a ram, was designed to expiate offences against

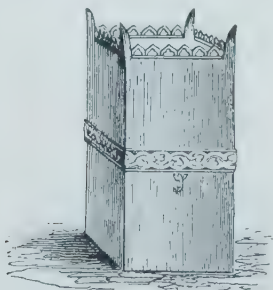
the rights of men. As an adjunct to animal sacrifices, the *meal-offering* was appointed, consisting of unbaked flour, baked loaves or roasted or parched ears of grain.

For the offering of sacrifice the Mosaic ritual provided one special place, because its corner-stone was the unity of God and the unity of God's people. It provided, further, a special body of men organized into a hierarchy. A high priest was appointed to be the head of the hierarchy and perform the highest sacred functions. A priesthood and a ministry of lower rank, the Levitical, were assigned duties according to their order. (5) Further, the Mosaic ritual provided a cycle of festivities and Sabbaths, designed by their regular recurrence to fix the worshiper in habits of devotion, and impress, as deeply as such ordinances can, the necessity of holiness. And in addition, the series of distinctions of clean and unclean in the matter of habit, food, and condition of bodily health are calculated to keep constantly alive the rigid demand of God for perfect obedience to his law and conformity to his revealed character. The need of putting away sin was, further, particularly significant in the supreme act of expiation which took place on the Day of Atonement.

14. OLD TESTAMENT THEOLOGY.

(1) This is the course adopted by the most recent O. T. theologians, of whom Hermann Schultz and Dillmann may be taken as fair representatives.

(2) **The Decalogue.**—The fundamental demand of the Law is that the people regard their covenant God as the one only God, the one only source of salvation, and remain faithful to Him, conditions on the observance of which the very existence of the covenant depends. This being settled, it also follows that one must honor this God in accordance with his true nature, and not insult



The Altar of Incense.

Him by doing anything unworthy of Him. In the first place, therefore, He must not be dishonored by any one making a material likeness of Him, dragging Him down, as it were, into fellowship with the created, the material, like the heathen nature-gods. This alone can be the meaning of the commandment, not the exclusion of the images of strange gods. . . . Since the name of God is no empty echo, but the holy expression of His self-revealing essence, it must not be dishonored by being brought into connection with anything untrue or vain which would lower its majesty. . . . The Sabbath—the time set apart for the honor of this God and sacred to Him—must be kept undesecrated. . . . With these commandments to honor the covenant, God has associated the commandment to honor parents. . . . The main requirement of Israelitish probity is the sacredness of the life and property of others. . . . In the first place, life itself is

made safe. . . . Next to life comes marriage, the most tender of property relationships. . . . with this closely connected sacredness of property in general. And as we must not injure a neighbor by actual violence, so we must not do it by false witness, which would endanger life and property. . . . Finally, one must not busy one's self with plans and undertakings the result of which would be to get possession of the property of one's neighbor with an appearance of right ("coveting").—Schultz, "*Old Test. Theol.*," Vol. II., pp. 48-52.

(3) **Righteousness.**—The fundamental condition of righteousness in Israel is, of course, reverence for the civil, religious and moral statutes in force among the people. In the first place, these were briefly summarized in the law of Moses as the ten commandments. In the next place, they were given by the moral teaching of the prophets more and more inward depth, and were set firmly on their everlasting foundations. Finally, in the later legal writings since Deuteronomy they were more and more worked out into details.—Schultz, "*O. T. Theol.*," Vol. II., pp. 46, 47.

(4) **The Burnt-Offering.**—The burnt-offering heads the list, because it was the principal offering of the Jewish ritual and because it had some distinctive features of all the others. It was the daily sacrifice which, morning and evening, was presented to Jehovah on the brazen altar, hence called the Continual Offering. Besides, the burnt-offering seems to have been the prevalent sacrifice in the times preceding Moses.—W. G. Moorhead, "*Studies in Mosaic Inst's*," p. 138.

(5) **Levites, Priests, and High Priests.**—Out of the sacred nation the tribe of Levi are elected of God, and invested with special sanctity to perform the less important priestly functions of the temple. Their service, as a substitution for the offering of the first-born in sacrifice, represents the dedication of Israel to Jehovah. Out of this sacred tribe the clan of Aaron, styled in Ezekiel the Levitical priests of the house of Zadok, are invested with a still higher sanctity; they are the priests of Israel; the higher functions of worship are their exclusive privilege, and they alone may enter the holy place. Finally, a priestly dynasty is chosen out of the sacred clan; the legal representative of this sacred dynasty is the hereditary head of the priesthood, the high priest.—Bennett, "*Theol. of the O. T.*," pp. 131, 132.

15. PROPHETIC THEOLOGY.

Prophecy, as a feature of the religious life of Israel, is as old as the people itself. It is clearly understood to be the communication of the will of God to his people through accredited men, to whom he vouchsafes revelations by His Spirit. (1) A prophet has a distinct and irresistible call; he is under the guidance of *Jehovah* and filled with His Spirit. (2) Two stages are discernible in the history of prophecy, the first preceding the eighth century B.C., and the second extending from the opening of the eighth century to the end of the Old Testament period. These are distinguished from one another by clear characteristics. In the earlier stage, there is an approach to the vaticinations of the heathen; matters of private nature are referred to the prophet. In the latter, prophecy assumes a loftier tone; it is concerned only with the affairs of the kingdom of God. In the earlier, the prophets do not disdain to use physical force in carrying out their designs. In the second, moral suasion alone is used. In the earlier, the prophet is called a seer, *rhoeh*; (3) in the later, he is a prophet, *nabhi*. The transition is noted in 1 Samuel ix. 9, and indicates a passage in the mode of revelation from the vision or dream to the subconscious or intuitive process. (4)

The prophets always assume the being, unity, and spirituality of God, declaring all idols "not—gods." (5) At first the relation of *Jehovah* to other peoples than Israel is not prominently in their minds, but it is defined gradually as one of dominion and absolute authority. The prophets also emphasize the eternity of *Jehovah*, and ascribe to him unlimited power and knowledge, but the attribute of God which above all others impresses them is his holiness. (6) This is conceived of as his uniqueness, and made sometimes synonymous with his real divinity; his purity of essence. It issues in his relations with creatures in the subordinate attributes of justice, truth, or faithfulness. The last of these is revealed especially in his fulfillment of all promises and persistence to Covenants. The goodness or mercy of *Jehovah* is also emphasized in the prayers and psalms of the period. As related to the world, God is the creator; he directs, controls, and overrules all the affairs of nature, the peoples of the earth; (7) and the actions of individual men and even the trivial and incidental matters of life, such as the casting of a lot, are determined by him.

Jehovah has revealed himself to his people (a) in symbols, which, without representing him, suggest his attributes and indicate his presence. Such are the cherubim, described by Ezekiel, and the seraphim of Isaiah's inaugural vision. (b) Through his messengers or angels, who announce his presence, declare his will, and do his bidding. (c) In theophanies. He has come among men in the form of the creature, without thereby permitting them to think that his true form has been seen. And (d) his spirit or power is manifested in wonders or works of special providence.

Man, in the thought of prophets, is a being capable of knowing, loving, and obeying *Jehovah*, a being with whom God enters into Covenant. He is not by nature in the normal relation with *Jehovah*, because he sins, incurs guilt, and is thus liable to punishment. Sin consists in alienation from *Jehovah*, it is a rupture of relations, and places man in the position of an enemy. All men are guilty of sin. Out of the human race *Jehovah* has chosen Israel to be a holy people; yet even Israel is prone to sin, has turned away from God, and must be purged by punishment. From the punishment due to the whole race and to Israel, God will exempt a portion of the chosen people, which the prophets call the Remnant. He will preserve this Remnant and use it as a nucleus of a new people.

The Remnant is to be organized and ruled by the royal line of David. One special, individual king, the Messiah, (8) shall lead it to the accomplishment of its glorious work. This is the servant of *Jehovah*, the head and representative of the true Israel. He is to arise out of a lowly environment, to be born at Bethlehem, to

live as a peaceful and unostentatious prince, and to share with his people in their distress, yet bring them out of it by his vicarious sufferings.

After the accomplishment of the work of the Messiah should come the great day of *Jehovah*, in which the enemies of God and of his people should be judged and punished according to their merits. (9)

A third type of thought is sometimes distinguished in the Old Testament and designated the Wisdom theology. (10) This type is characterized by breadth and intellectuality. It has the appearance of being addressed to all people and times. The prevalence in it of the intellectual element, culminating, as it does, in the personification of the Reason under the name of Wisdom (the *Hokhmah*) has fixed the latter word as its proper designation.

The place of the individual in the scheme of the prophets is that of a member of the Covenant people of God; his mere membership secures for him the blessings of the Covenant.

15. PROPHETIC THEOLOGY.

(1) **Uniqueness of Hebrew Prophecy.**—The theology of the Hebrew prophets throughout is such a wondrous combination of reality and truth, of the temporal and eternal, the actual and the ideal, that it evidences a conception of mind that grasps the ages in faithful and vivid realization, and that he has the power of representing that conception in terms that stand the test of time and circumstance. The doctrines of the Hebrew prophets transcend the powers of human apprehension and conception, and like the sublime ideas of the reason—form, and time, and space—circumscribe human knowledge, and invoke the Deity to explain them as conceptions of the divine mind.—*Briggs, "Messianic Prophecy," p. 31.*

(2) **The Prophet.**—The prophet is the bearer of the word of *Jehovah*, and the word of *Jehovah* was early thought to be the power that guides Israel.—*Smeend, "Alttestliche Religionsgeschichte," p. 87.*

(3) **The Seer.**—The oldest Hebrew name for prophet is *Rhoeh*, and the original and ordinary mode of revelation is the vision. Appearance and vision are customary expressions to designate revelation, even in later days. . . . The prophet is said to see even when he only hears, as, "the word of *Jehovah* which the prophet saw." He sees that which is destined in place. *Elisha* said to *Gehazi*, "Did not my heart go with thee?" (and saw thee). *Ezekiel* on the banks of the *Chebar* saw what was occurring in *Jerusalem*. But the prophet sees above all other things that which is in the future.—*Ibid, p. 82.*

(4) **Stages of Growth.**—The early prophets often employed carnal and violent means in support of the cause of *Jehovah*; thus *Samuel* himself hewed *Agag*, king of the *Amalekites*, in pieces before *Jehovah* (1 Sam. xv. 33), because *Saul* had not executed with respect to him the stern orders that he had received. *Elijah*, likewise, slaughtered all the prophets of *Baal*.—*Piepenbring, "O. T. Theol.," p. 81.*

(5) **God Knowable.**—That God can be known by man is supposed everywhere in the Old Testament as self-evident, and the further back one goes the truer will this position be found. In the primitive stage, the matter is not made the subject of reflection at all.—*Dillmann's "Alttestliche Theol.," p. 201.*

(6) **Holiness.**—The holiness of God connects itself closely with the unity of God. If the latter

idea consists in this, that God is exalted above all limitations of finiteness, holiness includes this also, but goes further in that it regards him as exalted above everything sinful or evil, and shows him as the perfectly pure one, and thus leads over to the idea of a perfect moral character in God. All other moral peculiarities are thenceforth simply unfoldings of this fundamental conception.—*Ibid, p. 252.*

(7) **Jehovah Universal.**—If *Jehovah* was to be in any real sense God even of *Israel*, he must not only be lord of the nations, but also of the universe. His lordship of the nations involves his supremacy over the lands they inhabit. He sends pestilence and famine upon the heathen as well as upon his own people; . . . thus *Jehovah* is creator and ruler alike of earth and heaven.—*Bennett, "O. T. Theol.," p. 197.*

(8) **Messianic Prophecy.**—The central theme and culmination of Hebrew prophecy is the Messianic ideal. Messianic prophecy is the production of the conception of redemption through the Messiah.—*Briggs, "Messianic Prophecy," p. 60.*

(9) **The Eschatology of Amos.**—The eschatology of *Amos* is of the simplest character. The picture of *Israel's* future which he draws in the concluding verses of the book is, like that of *Joel*, a picture of purely temporal felicity. Sinners will be destroyed in the judgment which is impending; while the sound grain will be preserved out of which a renewed people is to spring. But he casts no light on the deeper problem, how sin is to be atoned for and eradicated. He looks apparently for this restoration to follow at no long interval upon the judgment which is to fall upon *Israel* from the *Assyrians*. He has no prediction of a personal Messiah. But it is noteworthy that he does connect the hope of the future with the house of *David*. This is to be restored to its pristine glory, and through its restoration blessing comes to the no longer divided nation, which exercises a sovereignty over surrounding nations as of old.—*Kirkpatrick, "The Doctrine of the Prophets," p. 101.*

(10) **The Wise.**—Another group of workers exercised a most potent influence, although they seldom came to the front. These were the wise, whose counsel was considered by the contemporaries of *Jeremiah* as indispensable as the word of the prophet or the law of the priest.—*Kent, "The Wise Men of Ancient Israel and Their Proverbs," p. 17.*

16. THE TEACHING OF JESUS.

The theology of the New Testament is based on that of the Old. The Messianic hope of the old prophets is the connecting link between these two great portions of the Bible. The New Testament opens with the realization of this hope in the person of Jesus, and continues and closes with the transformation of the whole religious thought of the Old Testament by the assumption of Jesus Christ into it as its central principle and moulding force. Thus arises a complete Christian system. The first stage in the evolution is the preaching of the kingdom of God by Jesus; the second, the universalization of the Messianic idea by the apostle Paul; and the third, the spiritualization of it by John.

The kingdom of God as preached by Jesus was an order of things in which men should recognize their true relations to God, and enter into alliance with Jesus Christ by faith, constituting a new spiritual social organization. (1)

This organization is properly called the kingdom of God, because God is recognized in it as supreme; but though it is constantly called a kingdom, God is with equal consistency called the Father of those who enter into it, and his paternal care is portrayed, and especially manifested in his constant watchfulness over them and his love for them.



The Finding of Jesus in the Temple.—Holman Hunt.

The place of Jesus himself in the kingdom is that of the Revealer of the Father. He is the Messiah foreshadowed in the Old Testament. But the Messianic idea is altered, broadened, and universalized in the new dispensation. It includes, besides the conception, brought over from its history, of the headship of the Messiah over his people, also that of the redemptive function. (2)

In performing the function of Redeemer, Jesus teaches that he must die in obedience to law, giving his life "a ransom for many for the remission of sins" (Matt. xvi. 21-23, xx. 28; Mark x. 45).

Sin is a serious, even fatal, alienation from God. Jesus says nothing about it that could in any way soften or lessen the hatred due to it from the healthy soul. On the contrary, by his interpretation of the old law, and by his strenuous efforts to rescue men from sin, he deepens the sense of abhorrence aroused by it. The sinful are the "lost." They are in a most miserable and perilous situation.

Yet, even though guilty and lost, the sinner is capable of salvation. In this view Jesus differed diametrically from the Pharisees, who looked upon sinful men as in a hopeless condition. He recognized a certain dignity in human nature, because of its relation to God both by creation and by the possibilities involved in it, if it should be redeemed.

Man is an immortal being, because he is capable of sustaining a relation of love

to God, such as that sustained by Abraham, Isaac, and Jacob. Man's immortality is associated with the resurrection of the body. But though this fact is distinctly involved in the teaching of Jesus, there is nowhere an effort to explain the difficulties connected with it. To secure his birthright as an immortal being, and one possessed of capabilities of redemption from sin, man must enter into the kingdom of God by repentance and faith. Once a member he must live a life of humility, love, earnestness, and purity. He must secure a righteousness characterized by inwardness or depth and comprehensiveness or extent. The law of the kingdom is to be not more lax than the ethical laws already known, but more free, and at the same time more pervasive and effective.

The kingdom of God thus constituted, with Jesus at its head, acknowledging the fatherhood of God as its source of life and the brotherhood of man as its law, is to have a course of natural development in the world; and the consummation of it is to be a judgment day, in which all men shall be judged according to their character.

The process of growth outlined for the kingdom is analogous to all organic growth, and is portrayed in parables drawn from vegetable life. The judgment is to be ushered in by Jesus himself in a second appearance on earth, and it is to issue in the separation of the righteous from the unrighteous. The righteous shall enter into life; they shall inherit the kingdom; they shall shine as the sun; they shall rule over cities; they shall sit on thrones and share the joy of their Lord. The wicked shall be cast into outer darkness, or into fire, or into prison; it had been better for them had they not been born.

16. THE TEACHING OF JESUS.

(1) **The Kingdom of God.**—It signifies some form of divine dominion. Abstractedly viewed, it might denote the reign of the Almighty over all creation through the operation of natural law, or of the moral Governor of the world rendering to every man and nation according to their works; or of the God of Israel ruling over a chosen people, and bestowing on them power, peace, and felicity as the reward of obedience to His divine will. Or it might mean something higher than any of these things, the highest form of dominion conceivable, the advent of which is emphatically fit to be the burden of a gospel, viz., the reign of divine love exercised by God in His grace over human hearts believing in His love, and constrained thereby to yield Him grateful affection and devoted service.—Bruce, "*Kingdom of God*," p. 46.

The rule of God, which was manifested in and through Christ, is apparent in the church; gradually develops amidst hindrances; is triumphant at the second coming of Christ; and, finally, perfected in the world to come.—Edersheim, "*Life and Times of Jesus the Messiah*," Vol. I., p. 270.

The kingdom is the fellowship of souls divine and human, of which the law and life are love, wherein the fatherhood of God and the brotherhood of man, as both are embodied in Jesus Christ, are recognized and realized.—Stead, "*Kingdom of God*," p. 69.

The following may be taken as a basis, at least for an exposition of the idea: The gathering together of men under God's eternal law of righteous love, by the vital power of his redeeming love in Jesus Christ, brought to bear upon them through the Holy Spirit.—Candlish, "*Kingdom of God*," p. 197.

What the kingdom of God is, is nowhere expressly said; the idea is regarded as one quite familiar to the people. In fact, no one in Israel,

which was from the first to be a kingdom whose supreme Lord and King was Jehovah, could thereby understand anything else than a kingdom in which the will of God is fulfilled as perfectly upon earth as by the angels in heaven.—Weiss, "*Bib. Theol. of the N. T.*," Vol. I., p. 62.

The kingdom of God is where the will of God is done on earth as it is in heaven, that is, where it is done ideally. According to this, the kingdom of heaven or the kingdom of God would be the perfect original order of things which has its home in heaven, in order to come down from thence and realize itself on earth—that ideal condition which humanity and history are to reach, that God may in His inmost essence, as eternal Spirit and holy love, fill all and condition all that is in the world.—Beyschlag, "*N. T. Theology*," Vol. I., p. 43.

That perfect order of things which He was about to establish, in which all those of every nation who should believe in Him were gathered together into one society, dedicated and intimately united to God, and made partakers of eternal salvation.—Thayer, "*Lex. of N. T., Greek*," sub voce.

The idea of a divine dispensation under which God bestows his full salvation upon a society of men, who on their part fulfill His will in true righteousness.—Wendt, "*Teaching of Jesus*," Vol. I., p. 175.

(2) **Son of Man and Son of God.**—After the foregoing discussion, the significance of the two titles, Son of Man and Son of God, in reference to the doctrine of the kingdom, will be apparent. As Son of Man, Jesus stood in a relation of solidarity and sympathy with men. As Son of God, He stood in a similar relation to God. As bearing both titles, He was in intimate fellowship with both God and man, and a link of connection between them. In His person the kingdom was thus realized in germ, as a kingdom of grace in which God is related to men as Father, and men are related to God as sons.—Bruce, "*Kingdom of God*," p. 186.

17. THE PAULINE THEOLOGY.

Of all those who accepted Jesus as the Christ in the Apostolic generation, none was more influential in moulding the thought of the Church than the apostle Paul. His ancestry and early life, his education, the manner of his conversion, and his first experiences as a missionary conspired to impress him with certain aspects of the new faith which he embodied in his preaching and letters, alluding to the sum total of his teaching as "his gospel."

The kernel of this system of thought was carried over by Paul from the pre-Christian stage of his life. It consisted in the view that true religion is a mode of righteousness (1) or judicial standing before God, which, however, must work within its possessor a holy character, and must never be disconnected from this subjective side of it.

This righteousness, although ideal and primitive in man, was lost by the first transgression on the part of Adam. Sin thus entered into the world and prevailed in the human race, so that both Jews and Gentiles as descendants of the same common ancestor are under the power of sin. They can expect nothing but the natural consequences of this evil principle; that is to say, distress and alienation from God, and finally death.

The Old Testament brought sin to light through the Mosaic law, which was meant to be, not a means of salvation or righteousness, but a means of preparing the way for it. The Old Testament did, however, provide a way of righteousness through the promise given to Abraham. The promise was before the law, and called forth faith, and faith was accepted as a ground of justification. Thus righteousness was imputed to Abraham and others on the ground of faith.

But the promise which saved the believer in the Old Testament was realized in the new dispensation in Jesus Christ and his work. Christ thus occupies the central place in Paul's system of thought, and constitutes an object of affectionate devotion and allegiance.

Of Christ, Paul teaches that he was the son of David, the son of a woman, therefore a true man, and yet the Son of God. He existed before his birth as man with God, sharing in the work of the creation of the world and entitled to equality with the Father. In the incarnation he took on himself human nature, suffered and died, and rose again from the dead, and thus sealed and completed his work.

The most significant part of the work of Christ is his death. (2) This death was vicarious and sacrificial, and its efficacy consists in perfect and satisfactory obedience to the Father in behalf of men and the consequent removal of sin. Since Christ died, then, those who believe are united to him, constituting a new humanity, of which he is the Head. As the first Adam was the head of the sinful race, Christ thus becomes the Second Adam, (3) the head of the redeemed race.

God the Father stands in this scheme of thought as the Sovereign and Efficient Cause of all its parts. It is his free grace that has foreseen and foreordained the minutest particulars of the plan in such a way that all creature merit is excluded by it. The redeemed has no occasion of boasting, nor ground for claim in himself,



ST. PAUL.—A relief in repoussé work of the second century, found in the catacombs of Domitilla, Rome. It was probably deposited there during the lifetime of many who personally knew Paul.

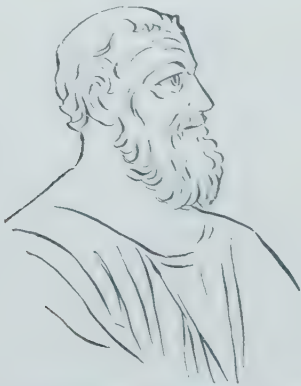
but only occasion for gratitude to him, whose love has provided this way of righteousness. God has an absolute right to deal with his creatures as it may appear best to him, but the impossible supposition that God can or will choose to act in any other way than rightly towards his creatures does not enter into Paul's thought. Accordingly, God calls whom he has chosen out of his free grace to be made partakers in the new humanity of which Christ is the head. He further justifies these, (4) pardoning their sins, and sends his spirit into their hearts to work out a new life of holiness in them.

The new life is begun by the Holy Spirit, and continued into complete sanctification, the same Spirit enlightening, leading, moving and actuating him in whom it has been begun throughout his whole course.

The new life, though wrought out in individuals, is given them as sharers in the redeemed humanity of which Christ is the head; hence it has its social aspects. This is recognized in the organized Church, with its principles of polity and discipline and its ordinances of worship, especially the two sacraments instituted by Christ, Baptism and the Lord's Supper.

17. THE PAULINE THEOLOGY.

(1) **The Righteousness of God.**—The righteousness of God, which, on account of sin, is wanting both to Jew and Gentile, is promised to and conferred upon the sinner in a very different way than that of his own merit. The Gospel of the New Testament proclaims the mystery of a



ST. PAUL.—A mosaic of the fourth century.

Divine plan of salvation, which, formed before the foundation of the world, was shadowed forth throughout the whole preparatory economy of the Old Testament, and revealed in the fullness of time; which embraces the Jewish and Gentile world, heaven and earth, and in gradual development shows forth, with a luster before unknown, the majesty and glory of God.—*Van Oosterzee*, "*The Theol. of the N. T.*" p. 286.

(2) **Salvation.**—Christ's death was the means of salvation, appointed by God; it brings men deliverance from the Divine anger merited by their sins, a deliverance whose full fruition they will enjoy at their Deliverer's return (1 Ep. v. 8-10, i. 10; 2 Ep. i. 7-12, ii. 13, 14). His resurrection raises them through faith to a fellowship with Him which survives the grave, and which at His advent will enter upon its consummated form (1 Ep. iv. 13-18, v. 10).—*Findlay*, "*The Epistles of Paul the Apostle*," p. 236.

(3) **The Second Adam.**—A doctrine peculiar to St. Paul among New Testament writers is that of the Second Adam. The Apostle would have found seed thoughts in Jewish speculations concerning the Messiah, but he alone has worked out the conception in its direct application to Jesus Christ, and shown that our Lord is the Founder of a new order of humanity—the firstborn among many brethren (Rom. viii. 29).—*Adeney* "*The Theol. of the N. T.*" p. 178.

(4) **The Effect of Christ's Death.**—In delivering Christ unto death, God redeems us unto His love. He gives us in His Son that which we could not obtain ourselves. He gives us a secure standing-point outside of the stream of sin, and in order that He may begin this deliverance He receives us unto Himself; that is to say, He takes away our sins, and covers us gratuitously with His righteousness. Here, however, arises, under a new aspect, the difficulty which has been noted, and whose discussion led us into the center of the religious thought of Paul. God consents to treat as just the sinner, even before he is free from all sin, since otherwise the forgiveness of God would depend upon the conduct of man. . . . Here, as we have shown, is the obstacle that the work of Christ removes, or the necessity to which he responds, according to St. Paul, in the sacrifice of Calvary. Born under the law Jesus has fulfilled the law in its entirety. The righteousness which He furnishes is that which the legal statute demands of every man, namely, complete submission, without reserve of the will, to the Lord. Moreover, it is not for Himself alone that Jesus has obtained this supreme victory. He has taken unto Himself our transgressions, to the end that he may cause them to disappear; He has been charged with this burden of ignominy in order that He might liberate us for ever.—*Bovon*, "*Theol. du Nouveau Test.*"

(5) **The Coming Kingdom.**—At Christ's resurrection, there is founded a victorious kingdom of salvation and eternal life, which, coming in between the earthly world of sin and death and the eternal world of perfection, takes up into itself the results of earth, tests and sifts them in the light of eternity, and, when what is imperfect is removed, makes of the stable elements that eternal and ideal world in which God will be all in all.—*Beyschlag*, "*N. T. Theol.*," Vol. II., p. 271.

18. THE JOHANNINE THEOLOGY.

As the starting point of religion and principal question in the Pauline system was the securing of righteousness or normal standing before God, so in the Johannine system it is the restoration of union or fellowship between man and God.

The actual relation between man and God is that of alienation. This appears in the natural condition of the world. The world conceived of as the sum total of the social activity of the human race is in darkness, and prefers to remain in darkness, even though the light may shine in it. It hates God. It is to be judged and condemned unless it accept God's offer of mercy. Viewed as a spirit or force constituted by human activity, it is an enemy to be overcome. It is subject to Satan and pervaded by the thought of Satan.

This condition of the world is Sin. It is a condition of lawlessness; the law of God is disregarded in it. The root of sin lies in disbelief of God incited by the devil, and its consequences have the displeasure of God, the slavery of the higher to the lower nature of man, and death.

But the world is not allowed to remain and perish in this state of sin. God has loved it, and is aiming to restore it to fellowship with himself. In his own essence God is a Spirit. As to his character, he is light and love; light symbolizing his purity and holiness, and love issuing for the welfare and fellowship of spiritual beings whom he has created in his own image.



General View of the Sea of Galilee.

God's love, like that of the parent to the child, is original and not responsive. It leads him from eternity to give some members of the human race to the Son, so that their restoration to fellowship may be assured. He has, moreover, prepared the way, step by step, by a progressive revelation of his will and purpose, culminating in the manifestation of his son in the world. Old Testament prophecy and John the Baptist are agents in this preparation.

But the greatest sign of the love of God is the incarnation of his son, the eternal Logos. That the Logos (1) was divine, and acted as the executive of God in the creation, does not admit of denial in the thought of John; but that he was made real flesh and blood may be doubted, and therefore John takes pains to denounce such doubt as fatal error.

The death of the incarnate Logos (2) is the sacrifice of the "Lamb that taketh away the sin of the world." It was a voluntary endurance of sufferings for others, and had an elevating and healing power, such as might be represented by the brazen serpent in the wilderness. It was, moreover, a propitiatory death, and re-

demption from sin is based upon it. The restored fellowship follows forgiveness of sin. It is constituted by faith. (3) The Paraclete takes the words of Christ and teaches them to the believer, guiding, bearing witness, reminding and comforting believers, and rebuking and convicting the unbelieving world.

The results of the new fellowship are obedience to God's commandments, victory over the world and the devil, and eternal life; (4) the constitution of a new brotherhood among men, in which the brethren love one another and struggle with sin, overcoming it step by step.

The enmity of the world to God does not cease with the manifestation of his Incarnate Son, but is rather intensified and stimulated. A fierce struggle must be expected between the world power and the organized followers of Jesus, which, however, is destined to end in the complete overthrow of the world and the triumph of the Church. When this end is achieved Christ will come in glory and reign in a renewed and purified world.

The epistle to the Hebrews has often been taken as Pauline, giving in general the same system as is found in the writings of Paul. Without controverting these positions, it is necessary to say that it presents religion as a covenant, and Christianity as the new and real covenant of which the Old Testament ritual system was the type and prophecy. Christ is the mediator of this new covenant as its high priest and only victim. Hence, he stands as the central figure in the system of the apostle. Both in respect to his priesthood and his sacrifice he is contrasted with his Old Testament types as the reality and finality. By faith in him men are led into perfection. The most important duty incumbent upon the believer is a consistent adherence to his profession of faith through the sorest distress and trial; thus, he will triumph and enter into the fellowship of his predecessors in faith who obtained a good report under the Old Testament dispensation. (5)

18. THE JOHANNINE THEOLOGY.

(1) **The Logos.**—The most characteristic single doctrine which is found in the writings of John is the doctrine of the Logos or Word. He uses this term to denote the pre-existent Son of God, who became incarnate in Jesus.—*Stevens, "The Johannine Theology," p. 75.*

(2) **The Death of Jesus.**—John says (1 John iii. 16) that "He laid down His life for us;" and, from the hortatory motive which is deduced from this fact, we may gather that this death must be looked upon as one of a beneficial character, as being intended to save others from death, and so far therefore as vicarious; also that it is His blood (shed in His death) which has the power of purifying from sin. The blood, together with the Spirit and water, are mentioned as forming the medium of His efficacy. John relates in his gospel that Caiaphas, led by the Spirit of God in virtue of his high-priestly office, unconsciously to himself gave utterance to the great idea that it was necessary that one man should die for the people.—*Schmid, "Bib. Theol. of the N. T.," p. 541.*

(3) **The Mysticism of John.**—The true knowledge of divine things is an ethical and spiritual knowledge; it is the certitude which faith begets. The mysticism of John, then, for which we contend, is not a subjective mysticism which absorbs the soul in self-contemplations and reverie, but an objective and rational mysticism which lives in a world of realities, apprehends divinely-revealed truth, and bases its experience upon it. It is a mysticism which feeds not upon its own feelings and fancies, but upon Christ. It involves an acceptance of Him and a life of obedience to Him.

Its motto is: abiding in Christ.—*Stevens, "Johannine Theology," p. 239.*

(4) **Eternal Life.**—Eternal life is a life which, with all its fullness and all its potencies, is now; a life which extends beyond the limits of the individual, and preserves, completes, crowns individuality by placing the part in connection with the whole; a life which satisfies while it quickens; an aspiration; a life which is seen, as we regard it patiently, to be capable of conquering, reconciling, uniting the rebellious, discordant, broken elements of being on which we look and which we bear about with us; a life which gives unity to the constituent parts and to the complex whole, which brings together heaven and earth, which offers the sum of existence in one thought.—*Westcott, "The Epistles of St. John," pp. 217, 218.*

(5) **The Epistle to the Hebrews.**—At the center of the theology of the Epistle to the Hebrews is found the person of Christ. It penetrates the whole religious conception of the author; it dominates his entire system. In order to understand his doctrine it is necessary before all things to obtain a clear idea of his Christology.—*Menegoz, "Théologie de l'épître aux Hébreux," p. 77.*

While the idea of the new covenant supplies the form under which the whole scheme of thought is arranged, the realization of the idea is shown to be in Jesus Christ, and therefore the doctrine of Christ is the primary doctrine of the Epistle. With an author, as with St. Paul, Christianity is just the religion of Christ. All truth radiates from Him and is estimated by its relation to Him.—*Adeney, "The Theology of the New Test.," p. 221.*

THIRD WEEKLY REVIEW.

13. **DEFINITION OF BIBLICAL THEOLOGY.**—Its relation to the science of religion and unique place claimed for it, Its relation to other theological sciences, Its history and divisions.
14. **RELATION OF BIBLICAL THEOLOGY TO BIBLICAL CRITICISM.**—Types of Old Testament Theology, The decalogue, The Mosaic sacrifices, Priesthood, Feasts, Clean and unclean food.
15. **PROPHECY.**—Its nature and stages of development, Prophetic doctrine of God, The self-revelation of Jehovah, Doctrine of man, The doctrine of the Remnant, The Messiah, The Great Day of Jehovah, Place of the individual to the religion of the prophets.
16. **THEOLOGY OF THE NEW TESTAMENT.**—As related to that of the Old, The kingdom of God in the teaching of Jesus, His own place in it, His idea of man, of sin, of righteousness, and the cause of the kingdom of God in the world.
17. **THE PAULINE SYSTEM.**—The righteousness of God, the Law and the Promise, Paul's view of Christ, of His death, of His relation to the redeemed race, Paul's view of the divine sovereignty of the work of the Holy Spirit, of the church.
18. **THE PAULINE AND JOHANNINE SYSTEMS COMPARED.**—Johannine idea of religion, Of the world, Of Sin, of God, Of the Logos, Of the death of Christ, Of the Paraclete, Of eternal life. General characteristics of the theology of the Epistle to the Hebrews.

QUESTIONS.

13. *What is, Biblical theology? Its place in the science of religion? Its relation to other theological sciences? Its history? Its subdivisions?*
14. *What is the relation of Biblical theology to criticism? The types of Old Testament theology? The place of the Decalogue in the Mosaic type? Its sacrifices? Its priesthood? Its feasts?*
15. *What is prophecy? Its stages of development? The prophetic doctrine of God? Of the self-revelation of Jehovah? Of man? Of the Remnant? Of the Messiah? Of the Great Day of Jehovah? Of the Wisdom theology? Of the individual in the Old Testament system?*
16. *What is the relation of the New Testament theology to the Old? The central idea of the teaching of Jesus? His own place in the kingdom? His idea of man? Of sin? Of righteousness?*
17. *What is the central conception of Paulinism? The righteousness of God? The Law? The Promise? Paul's view of Christ? Of Christ's death? Of His relation to the Redeemed race? Of the divine sovereignty? Of the Holy Spirit? Of the church?*
18. *What is the difference between the Pauline and Johannine systems? The Johannine idea of religion? Of the World? Of Sin? Of God? Of the Logos? Of the death of Christ? Of the Paraclete? Of eternal life? The general characteristics of the Epistle to the Hebrews.*



Joseph and the Boy Jesus. By Müller.

SUBJECTS FOR SPECIAL STUDY.

1. *The Bible as a source of theology.*
2. *Biblical criticism as related to Biblical theology.*
3. *Methods of interpreting prophecy.*
4. *The kingdom of God and Christian socialism.*
5. *The influence of Paul on Christian thought.*
6. *Compare the Christ of the Johannine writings with the Jesus of the Synoptic Gospels.*

THE RELATION OF CHRISTIANITY TO OTHER RELIGIONS.

BY

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19.

Our subject is so vast that in the space here allotted to me I can simply indicate how it should be treated. It can be approached either from an historical or a theoretical point of view. I. In the first case, it includes two main questions: (*a*) What has Christianity borrowed from other Faiths? (*b*) What has been the attitude of Christianity towards these Faiths?

1. Religion is a growth. No religious reformer ever made away with the past, or even pretended to do so. Consider the lowest degrees of religious development, and you will see therein, under the rubbish of superstitions, as Herbert Spencer says, a "soul of truth," capable of blossoming under proper treatment into something akin to the highest forms of religion. On the other hand, consider these highest forms as they now stand, and they will show some elements which can be traced back to the lowest systems of worship. Not only is there a connection between the two stages, but the progress from one to the other can be traced step by step, and it has generally been effected by pouring new wine into the old bottles.

Nobody, therefore, can be surprised if Christianity has preserved some vestiges of the whole series of religions that had preceded its rise. The immediate antecedents of Christianity are in Judaism and Hellenism. Its relation to Judaism is sufficiently known. In truth, at the starting point, it was Jewish in its essence as well as in its birth-place. Its spirit ran in the same channel as the inspiration of the Prophets, disentangled from the expectations of an earthly kingdom. Its communities were modeled after the pattern of the synagogue, with a stronger propensity towards asceticism. Its rites were the prescriptions of the Mosaic Law, more or less thrown into the background by the prevalence of the ethical standard and the importance attached, according to the teaching of Christ, to the idea of Love.

But when Christianity expanded among the western nations, it quickly introduced into its theology and liturgy the methods and tendencies of Greek thought, so as to become a cosmopolitan faith in a form more Aryan than Semitic.

Those who wish to trace the respective influence of these two religious streams, must first study Judaism at the beginning of our era, and this can be done, as Kueenen has pointed out, only by a careful study of the origins of the Israelitish Religion. Besides, we have to take into consideration that the Old Testament has passed, as a whole, into Christian tradition. With it have been incorporated those elements which the Jews themselves had borrowed from preceding or parallel worships, and thus Christianity may find itself connected, although in an indirect way, with the religions of the Canaanites, the Egyptians, the Assyro-Babylonians, and even the distant Accadians or Turanic Proto-Chaldeans. (1)

Turning to the second current of religious thought which made itself felt in the development of Christianity, we will observe that the Greek religion of the period was no longer the polytheistic mythology of former Hellas. This imaginative and esthetic creed, after having absorbed the more sober and ritualistic worship of the Latin race, had come to terms with the old faiths of Syria and Egypt on the basis of the equivalence of the gods, while, under the guidance of the leading philosophical schools, it was rapidly becoming a vast and elaborate syncretism, striving not only to assimilate all the different religions of the Roman Empire, but also to combine the monotheistic creed of the new theology with the increasing mysticism of the masses.

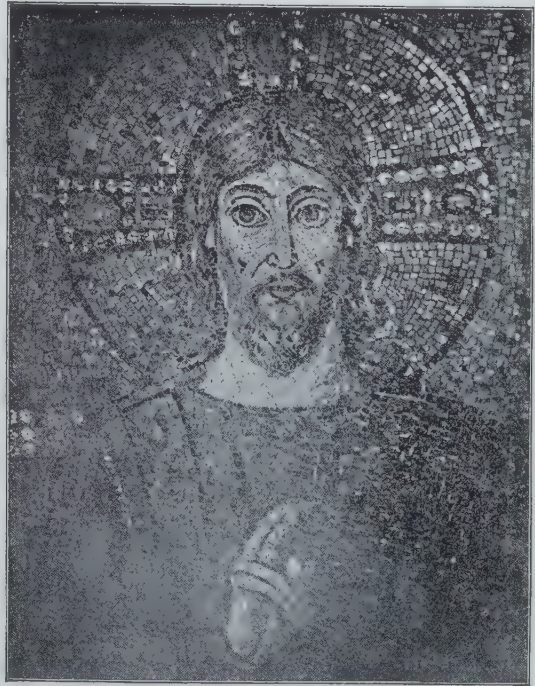
Philo had paved the way for the blending of the Jewish ethicism with the new Greek theosophy, which began to act on Christianity as early as the composition of

the fourth Gospel; but it is not until the beginning of the third century that Hellenism really gets hold of Christian theology through the Alexandrine Fathers. At the same time, the simple worship that remained, after the prescriptions of the Mosaic Law had been discarded by the followers of the Apostle Paul, took a new departure from its contact with the Greek Mysteries, which not only opened the Christian Church, at least for a time, to the practice of esoterism, but also impregnated its ritual with their own symbolism. (2)

Yet this is not all. Among the ideas and customs that have passed into Christianity from the preceding religious systems, some are anterior to these religions themselves and are to be traced back to what may be called the most primitive form of religion. As these elements have undergone many changes in the course of their evolution, they cannot be properly understood unless we replace them amidst the surroundings where they originated—surroundings which are still to be found in the mental and social conditions of uncivilized peoples. Thus, to reconstruct the past, even of religious culture, history must be supplemented by ethnography. (3)

2. Next comes the question of the position assumed by Christianity towards other religious systems. Historically, this attitude has nothing that we can be proud of. It has been characterized, from the first, not only by antagonism, but by hatred, and soon by oppression. Now and then there has been, especially among the Alexandrine Fathers, an admission that "those who live according to the Logos are Christians, though you may call them atheists; . . . such among the Greeks were Socrates, Heraclitus, and many others"—a saying of Justin Martyr, boldly taken up, centuries afterwards, by Zwingli, who, for such audacity, was branded as a heretic by both Calvin and Bossnet, for once in agreement.

But the main doctrine of the Church has been that all the Pagan worships were the work of the devil, and that the slightest deviation from the orthodox standard ought to be suppressed by sword and fire. I am sorry to say that, for a long time, heretics themselves were of the same opinion; it was only a question of who should get the upper hand. (4) And what is more serious, it cannot be contended that this intolerance is alien to the very spirit of Christianity. It is the inheritance of the impulse that moved the Prophets of old to wage war in the interests of truth and morality. Hellenism only made the matter worse, when it introduced into Christianity the notions: (a) That the simple theological creed of the first communities had to be defined and enlarged, till it covered the whole ground of metaphysics and philosophy. (b) That, in this matter, absolute truth depended upon the decisions of a majority—sometimes a political majority! (c) That these decisions do not only correspond to mental and spiritual needs of the age, but bind as final all generations to come, in spite of the discoveries of science and the progress of human ideals.



MOSAIC HEAD OF CHRIST.
In the Church of St. Apollinare, Ravenna.

II. Yet there is still another lesson to be learned from the history of Christianity, provided we study it not in any one period, nor in one particular Church, but in all its offshoots and in the different aspects of its development. It is that Christianity shows itself, more than any other known religion, essentially plastic and therefore progressive and adaptable, although sometimes after a struggle, to the wants of the times.

Missionaries, since they can no longer resort to the secular arm to force pagans into belief, have been led to study more carefully and more impartially foreign religions. They tend, consciously or not, to treat these faiths as normal expressions of the universal religious feeling, and to acknowledge whatever good they find therein. They also seem to realize more and more that the acquiescence of the heathen to the creeds and the rites of the Church counts for little, if not accompanied by the practice of Christian virtues.

Within the pale of Christianity—while the most advanced communities are seeking their spiritual bond in uniformity of religious feeling rather than in conformity of creed—we see growing, even amidst the most conservative and ritualistic denominations, the number of those who place conduct before belief. In this respect, the Parliament of Chicago, more than any other religious manifestation of the age, has revealed the progress made by Christianity, firstly towards the recognition of what is true in the other religions; secondly, towards the desire of heartily coöperating with those religions for the advancement of morals and the welfare of mankind.

One can look forward to a time when the best and most enlightened representatives of Christianity will see in every religious community—without and within the different shades of Christian tradition—so many branches of a universal Church, worshipping, under different names with different rites, the "Eternal Power, not ourselves, that makes for righteousness"—the one "Sovereign God, whom men invoke under many names, and who rulest alone." (5)

19. ON THE RELATION OF CHRISTIANITY TO OTHER RELIGIONS.

(1) It is easy to understand that I must here leave to the student the task of making himself acquainted with the history of these religions, if he has not done so already. I will only recommend from the standpoint of this syllabus: *Kuenen's "Religions of Israel,"* London, 1875; and, as shorter treatises especially bearing on the question of the relations between the religion of Israel and the worships of the surrounding nations: *Heber Newton's "The Book of the Beginnings,"* New York, 1884, *Sayce's "Higher Criticism and the Monuments,"* London, 1892, *Ch. Edwards' "The Witness of Assyria,"* London, 1893, and *W. Robertson Smith's "Lectures on the Religion of the Semites,"* London, 1894.

(2) Here, again, I can stay only to refer for a knowledge of Greek religion, down to the times of the Roman Empire, to the general literature on the subject—especially to *Renan's "History of the Origins of Christianity,"* London, 1888. From our special point of view, the most thorough and trustworthy work is perhaps the Hibbert Lectures of the Rev. Edwin Hatch, "*Influence of Greek Ideas and Usages upon the Christian Church,"* London, 1890. For the development of the Church organization, see *Renan's "Influence of the Institutions, Thought and Culture of Rome on Christianity,"* London, 1884.

(3) See *Edward B. Tylor's* well known "*Primitive Culture*," 2d edition, 1892, and my own Hibbert Lectures, "*Origin and Growth of the Concep-*

tion of God as Illustrated by Anthropology and History," London, 1891.

It has often been alleged that Christianity was largely influenced by the religious thought of India, and particularly by Buddhism. A close and careful examination of the parallel cases affords the conviction that possibly there have been a few and secondary exchanges of traditions and sayings between the two religions, especially in regard to the incidents connected with the life of their respective founders, but also that both faiths have grown independently of each other in their theology and ethics as well as in their church organization and forms of worship—at least until the comparatively recent time when the Buddhism of Thibet came into contact with the Nestorians of China.

As to the legends and customs which our western Churches have borrowed from the old mythology of the Celts and Germans, their adaptation belongs to a later period, and concerns, moreover, Christian folk-lore, rather than the Christian religion.

(4) Those who wish to become acquainted with this lamentable history have only to read *Lecky's "History of the Rise and Influence of Rationalism in Europe,"* London, 1887, or *F. May Holland's "Rise of Intellectual Liberty from Thales to Copernicus,"* New York, 1885.

(5) *Thomas Wentworth Higginson, "The Sympathy of Religions,"* Boston, 1876, "*Religious Systems of the World*," a collection of addresses delivered at South Place Institute, London, 1890, "*The World's Parliament of Religions*," Chicago, 1893.

CHRISTIANITY, THE UNIVERSAL RELIGION.

BY

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20.

Scholars sometimes claim that there are universal religions, and they mention Christianity, Buddhism, and Mohammedanism. The consciousness of Christendom eliminates instantly and emphatically the claims of the Buddhist and the Moslem faiths to universal acceptance, and wise observation eliminates them both from any serious regard so far as the future of Christendom is concerned. They can not make themselves at home in our western world. They have few natural affiliations with Christendom. They represent either what we have left behind, or what we can never assimilate.

That Christianity is essentially a universal religion is evident from its nature, which must be identified with the mind or personality of Jesus Christ. It cannot be seriously denied that He is universal in His character, His purposes, and in His conquests. There is nothing provincial, local, or merely national about Him. He was and is the Son of Man, the Son of Humanity, the Representative of all races, nationalities, conditions, and of both sexes. He is the reconciliation of all diversities and the consummation of all human possibilities. He is also the Son of God, the realization in human life of the mind of the Eternal, the revelation to man of God's fatherly heart and His redeeming purposes.

A universal religion must meet universal wants. It must be immediately adapted to the profoundest needs of the human soul. It must be able to redeem human nature from pollution, from guilt, and to so reinvigorate the human spirit as to make it strong both in righteousness, benevolence, and hope. A religion like Buddhism, which has mere pitifulness for man's misery and makes no adequate provision for the healing of man's sin, and which fails to give man a vital hold of an infinite fatherly love, cannot be universal.

A system of faith that is not in harmony with the highest ethics, and which exhausts its uplifting and progressive possibilities in a brief and limited history, can never become a universal religion. Mohammedanism has shown itself an excellent cure for idolatry and the lower forms of savagery, but it soon leads to a state of intellectual and moral stagnation, and is so fettered by its fundamental creed that it can have no strong affiliations with the humanities and hopes of modern progressive civilization.

A survey of the world as it spreads out before us at the present time is a strong evidence that Christianity is rapidly universalizing itself. It has become the standard to which other religions are adjusting their teachings. Nothing is more evident than that the progressive minds among the Hindus and Buddhists are endeavoring to make some parts of their creed as Christian as possible. Christianity



Madonna della Seggiola.—Raphael.

is already the religion of those who control the destinies of the race, and, however imperfectly the so-called Christian nations are behaving in their dealings with the Orient, they contain within themselves a Life which sharply rebukes their own imperfections, and which furnishes the ideal to which more and more they must approximate. A universal religion must not leave the sorrowing and troubled and oftentimes despairing heart of man in doubt with regard to the Supreme Love which reigns in the heavens and is controlling the destinies of mankind. It must so reveal that love in a human life as to make it a living and perpetual reality. It must provide a standard which can never be outgrown, and furnish motives of enduring energy that shall lead men to aspire to live nearer and nearer to that standard. It must furnish a body of spiritual teaching which has in it so much of God's mind that man cannot outgrow it. It must provide for the satisfaction of human hope and human affection by bringing the assurances of a happy immortality close to the sorrowing and troubled life of the present. I find in Christianity, and in Christianity alone, that which meets all these conditions and needs. I discover that Christ, who is the substance of Christian faith, is exalted more and more before the minds and moral imaginations of men. In a thousand ways He is drawing nations toward Himself. The lines of progress center in Him. He is the inspiration of hope and the object of desire. The greatest of modern Hindu reformers, Keshub Chunder Sen, saw in Him the world's reconciliation and redemption. When received into the heart, He satisfies the Japanese as truly as the American, the Hindu as perfectly as the European.

My conviction that Christianity is yet to become the religion of all nations has been vastly strengthened by what I have seen of the decadent civilizations and systems of the Orient. I acknowledge that these Eastern systems still have a strong, though at times a despairing grip over the Asiatic peoples, but they have been put on the defensive; they have come to feel that there is a mighty spiritual power which seeks to replace them with something better. Their natural antipathy to that which comes from the West, and their abhorrence of the sins and crimes of those who represent Christian nations, have still not been able to keep from them the spiritual and ethical superiorities of the Christian system. There have been such noble examples of Christly living and teaching in the Orient that even non-Christian scholars confess that the highest types of character yet evolved by our race are found among some of the Christian missionaries in the Orient. I do not look for the speedy disintegration of these ancient systems; I do look for a wiser approach on the part of Christianity toward the representatives of Hinduism, Buddhism, and Islâm. Christendom itself is so furrowed with imperfection and weakened by discord that it hardly seems worthy to secure any sudden and very rapid dominion in Asia; but the dawn of a better Christendom means the dawn of Christian civilization in Asia and throughout the world.

The feeling of a universal human brotherhood is entering the heart of humanity, and this has a distinctively Christian origin. Fraternity is the key to the solution of the social and ecclesiastical problems of Europe and America; and just so far as the spirit of true brotherhood enters the Hindu, Chinese, and Japanese mind, just so far will some of the peculiar creeds or dispositions of the Oriental spirit be sloughed off. There is no true progress possible to the Hindu and Chinese civilizations without a new standard of womanhood, and a new conception of the unity, personality, righteousness, and love of God. These can be derived only from a pure Christianity. It deserves world-wide acceptance, and therefore will ultimately secure it. It is the only religion which from first to last shows us God seeking with loving and redemptive purpose after man, instead of man groping through mists of error, through weary centuries, after the unknown God. Christianity is the religion of redemption, of intellectual freedom, of popular liberty, of unending progress, of world-wide hope, and therefore it will be universal.

THE COMPARISON OF CHRISTIANITY WITH OTHER RELIGIONS.

BY

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21.

The only basis for a scientific estimate of the comparative worth of different religions would be an analysis of the intellectual, emotional, and practical elements that enter into human life. This analysis would furnish a norm in reference to which the objects of our study could be judged. The religion which had a place and a satisfaction for the larger number and the more important of these elements would more nearly approach the ideal standard than those which had a place for fewer, or that satisfied only the lower tendencies of the nature. If any religion had a place for all of these elements, that is, if any religion stood in such a relation to all that under its influence the nature of man would reach its fullest and most rounded development, this would be the ideal and perfect religion. The conditions of this paper, leave, however, no space for the psychological analysis which the treatment thus suggested would require. We must, therefore, rest with such results as a less formal method may furnish.

We must, however, recognize at once that the course indicated above would not be accepted as legitimate by the supporters of every religion.

Religions may be roughly divided into two classes. One of them may be called positive; the other may be called, in a qualified sense, negative. The principle underlying the religions of the first of these classes is that the ideal life is one in which the nature of the individual is most fully developed; in which there are thus the fewest latent tendencies, unused powers, and unsatisfied longings. A life thus fully manifested is like that of a plant in which stem and leaf, flower and fruit are produced in fair proportion, so that the plant stands as the ideal of its kind. The truest representative of religions of this class is, as I believe, Christianity. Religions of the other class have for their ideal the suppression of the natural tendencies and activities of life, and may thus be called negative. The classical example of religions of this type is the religion of the Vedanta. In connection with this may be named Buddhism, which, in its typical form, is even more truly a negative



Bethlehem, from the Latin Convent.

religion. The ideal of both is withdrawal from the world. In the one case, this withdrawal means absorption in the Absolute, which is so far a positive element. The other has no Absolute. It is thus more truly negative, but less truly a religion. Nearly all other religions may be called positive. They seek more or less wisely or successfully to develop the nature of the individual, and to satisfy his personal needs. The difference between these two grand classes of religion may be most closely illustrated by the place which personality holds in each. In the religion of the Vedanta, the great end is to suppress personality. The Absolute is regarded as impersonal, and the saint seeks to attain to a like impersonality. Christianity and Vedantism may thus stand as the representatives of the two grand types of religion. Each has, within itself, a place for the other. Vedantism has a place for Christianity. It has, indeed, a place for all other religions, and, one might add, for all irreligions. According to it, one cannot devote himself to anything which is not divine, for there is nothing in the universe but God. All other forms of faith are, however, regarded by it as merely stepping-stones to a result in which the personal life is, so far as possible, extinguished even before the death of the body, while the hope is that after death it will be wholly extinguished. What is special in every other faith is an illusion to be cast aside. Alike in the Upanishads, and in the latest utterances of this school of thought, this scheme of life is insisted upon. During the current year I have heard personal affection spoken of by a representative Vedantist as slightly as by any ancient teacher. Buddhism has as little place for personal relations. Both religions, indeed, urge universal good will and kindness, but the personal element is condemned.

On the other hand, Christianity encourages the personal life. It recognizes the Absolute as in some sense personal. The ideal life is that of the fully developed personality. This personality is to be surrendered in love to the highest, but not to be absorbed and lost in it. At the same time Christianity has a place for the one positive element in Vedantism. This is the recognition of a principle of unity in and through which all things consist. In Christianity, however, this is no mere abstraction, but a power of self-manifestation. God is love, and he that lives in love lives in Him.

The ideals of religion cherished by these two great classes of believers are so entirely opposite that an argument as to their respective worth is hardly possible. The test that I first suggested would obviously be rejected by the adherents of a negative religion. One can only recognize these two schemes of life and make his choice between them. The difference between them centers in their different estimate of the worth of personality. According as one regards this as something to be cherished, or as something to be cast aside, will one be attracted to the negative or the positive form of faith. With this is bound up the estimate of the worth or worthlessness of the universe as a manifestation of the Absolute.

I have assumed that Christianity is the truest type of the positive religion. The correctives of this assumption would be determined by the method of comparison that I first proposed, but the results of this can here be merely suggested. The Greek worshiped beauty, for which Christianity also has a large place; but his religion did not, like Christianity, arouse the ethical sense. The Mazdean religion was largely ethical, but it appealed little to the love of beauty, nor did it have a place for the mystical element which Christianity shares with Vedantism. In China, Confucius went about doing good, but he did little to stimulate the God-consciousness. Lao-tze had a profound God-consciousness, but condemned the active philanthropy of Confucius. In Jesus the most profound God-consciousness was united with a life of active service. Buddhism and Christianity were both ennobled by the lives of their founders; but while to the Buddhist, as we have seen, his leader stood alone as the highest in the universe, Jesus bowed to the Father, who was greater than he, and in whose life he lived.

CHRISTIANITY COMPARED WITH OTHER RELIGIONS.

BY

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22.

We believe that Christianity is the absolute religion, and that it alone can become universal ; but we cannot believe this intelligently, until Christianity is compared with other religions which have given light and life to millions of men and women, and from which have sprung civilizations with their splendid trophies of literature, science, art, morals, as well as great political and industrial systems. For the first time in history, all the families of mankind can become acquainted with each other and investigate the secret of each other's life. In these circumstances, comparison of religions cannot be escaped. Faith welcomes, instead of shrinking from, the necessity.

Little need be said concerning Brahmanism. It is the religion of the great majority of the people of India, and is essentially local, rather than universal. It cannot live out of India. The strength and the weakness of its doctrine of God, is, that according to it, God is in everything and is everything. "Everything, from the lowest estate of a straw, to the highest estate of a God, is *Brahmā*." It thus admits His unity, but denies His character and personality. There is, therefore, no basis for a fundamental distinction between morality and immorality. Caste, which constitutes its great strength, is also a fatal weakness, because, though originating in historical necessities, it is essentially anti-national and anti-social. Mankind now will not accept a religion which is inconsistent with the truths of the unity of the race, its liberty, the equality of its members before God and before the law, the right of the meanest to rise to the highest place and to the fullest self-realization, with the hope of progress to infinite horizons. Brahmanism denies the Fatherhood of God and the brotherhood of man. Its compact structure is now being honey-combed by the thousand influences of the government, the courts of justice, the literature, the education, the social, sanitary, economical and physical science of a Christian people, as well as by direct missionary enterprise. Its fall is as certain as anything future can be, though its place will not be taken by any of the existing Christian organizations. When India absorbs the spirit of Christ, it has intellectual and spiritual strength enough to develop a theology and a church suited to its own soil. Native churches in India are, as yet, little better than exotics.

To Gautama, even before he became Buddha, or Enlightened, the ideal man was the dignified ascetic, free from all ties and relationships, and holding out his bowl for rice, uncaring whether it was filled or not. This mendicant, the flower of Brahmanism, was seeking for liberation from self and absorption into the Supreme existence. All other men were subject to vanity and delusions. No wonder that to a noble nature, imbued with this conviction, the full truth should be revealed, after long study and meditation, that man himself is greater than his appetites, passions or desires ; and that by rising superior to these he can attain to a liberation which meant escape from the danger of rebirth. Before the simplicity and power of this way of salvation—salvation above all from the craving for continuous personal life—sacrifices and penances lost their efficacy and the Veda its supernatural authority. His simple and sublime teaching was that the true greatness of man, in one word, his life, consists, not in the abundance of the things which he possesses, but in himself or in moral culture; in Christian language, he learned that the kingdom of God is within and that it is all-sufficient. This spiritual truth transfigured

him. It took possession of disciples who gathered round him from various castes, and it filled them with such power that India became transformed. Never was a grander testimony on a great scale borne to the might of the Spirit. Not only at its beginning, but, when India was ruled by Buddhist kings, it disdained the use of carnal weapons of every kind, and it continued to be a reforming force for centuries. Missionaries went forth, North, South, East and West, filled with a holy enthusiasm which enabled them to win in time all Eastern Asia to the Faith. Before the truth of man's essential greatness and the living witness borne to the truth by converts of every caste, from the Brahman to the Chandala, the iron bands prescribed by caste, fell to the ground. The equality and fraternity of men were recognized.

How then shall we explain the failure of Buddhism? For it has failed, more completely than Brahmanism, to meet the spiritual necessity of any race except the Mongolian. India rejected a doctrinal system which had no room for the ideas of sin, atonement, and the significance of life which Brahmanism had tried to express. Its home since has been in countries of a lower type of civilization, such as Burmah, Siam, Thibet, China, Corea and Mongolia. The Aryan and Semitic peoples will never adopt it, for they have truer conceptions of God, of the worth of human life and the significance of the world, than any which it presents. The fundamental weakness of Buddhism is that it denies all reality. According to it, there is no God and the supreme aim of man is to cease to be. There is no need of a Creator, for there is force in the world, and as no force can ever be lost, why should it not have been from the beginning? What we call the soul does not survive death. "He is a heretic who holds that man has a permanent soul or self separate from the body." The consequences of our past, hypostasized as Karma or Act, alone survive, and round this fancied Karma new bodies repeatedly gather, until Nirvana is attained. No such uncompromising system of pessimism has ever been successfully preached. Therefore it had to fail, though successful for a time, partly as a development and partly as a recoil from Brahmanism.

Confucianism, like Brahmanism, is essentially a local, rather than a universal religion. Rooted in the soil, the history and the ideals of China, it cannot extend far beyond its boundaries. Unlike Buddhism, it plants itself firmly on this world, considering it and the relations of life everything. Thus practically ignoring the spiritual, it left a void, felt even by a materialistic people, which Buddhism—invited into the country—filled in a crude fashion. This explains why almost every Chinaman is both a Confucianist and a Buddhist. A more striking confession that each religion is one-sided could hardly be given.

To Confucius, society was the great reality; and as social disorders abounded in his time, he had to look for a remedy. He found the remedy in the wisdom of the past, and to the task of compiling and editing its precious records he gave his whole strength. His influence on China, through his disciples, and still more through his classics, is the greatest illustration history gives of what can and what cannot be done by education, and by law, custom, institutions, and ritual. He believed that man is good by nature and that if only a sound education be given and a right example set by his superiors, he will assuredly be moral. Education therefore lies at the foundation of society and the governing classes are the consummate flower of the educational system. They have been drilled in ethics from their youth and the inculcation of duty is backed up by examples from the lives of ancient worthies. The practical results may be seen in the present condition of the Chinese people; industrious and law-abiding, but low in their aims and destitute of the mighty hopes, which make us men; their *literati*, filled with self-conceit and contempt for others, but narrow, bigoted and puerile themselves. Confucius ignored the spiritual world, not seeing that the spiritual rules the material. He was a historian, scribe, teacher, or, as he himself said, a "transmitter"; but he was not a prophet, or "maker." Mankind needs both. Israel had Moses and the Prophets as well as Ezra

the scribe. We have the spirit of Jesus as well as great legalists and theologians.

Mohammedanism is the most baldly monotheistic of religions. God is in heaven; not as he is to the Hindu, in everything. To the Buddhist, there is no reality; to the Confucianist, society with its order and settled government, is all-sufficient; to the Moslem, God is the one reality and man's glory is to do or to bow to his will. "Islam means that we must submit to God." And there is no complexity in the divine nature. The doctrine of the Trinity is inconceivable. God is an arithmetical unit. The gulf between God and man is not bridged over by the incarnation. There is therefore no ministration of the Spirit and no provision for bringing man into that filial relation to God in which alone his true life consists. Instead of the Person of Jesus and the Spirit of Jesus, Mohammedanism offers only an imperfect prophet and an imperfect book. It gives thus an inadequate conception of God and equally an inadequate conception of man. When man is only the subject, servant or slave of God, he cannot be the child and heir. Dependence on God is taught, but not the high privilege of fellowship with Him nor the law of progress. This inadequate conception of man is seen most clearly in Mohammed's low estimate of woman, and the consequent degradation of family and social life.

Christianity is based on the essential identity of God and man, and on their reconciliation in Jesus, crucified for us and now dwelling in us by his Spirit. It has already vindicated itself in comparison with other religions, and "the history of the world is the judgment of the world." The highest civilization is commensurate with Christendom, and from this verdict of humanity there can be no appeal. As the religions of Babylon and Egypt, of Greece and Rome, of the Germanic and Scandinavian peoples have passed away, not without leaving behind an inheritance absorbed by the religion of Jesus, so shall it be with the other great religions. Each of them is acting the part of a schoolmaster to bring their worshipers to the Christ, even as the Law did for Israel; and each may leave some residuum in the system which supersedes it for the use of its late votaries.



THE SISTINE MADONNA. *

An altar-piece, by Raphael, representing the beatific vision proper to that place. The Madonna and Child, directed by the Pope Sixtus, gaze in rapt adoration; Santa Barbara drops her eyes in humility, while the cherubs glance upward with naive familiarity.

CHRISTIANITY COMPARED WITH OTHER RELIGIONS.

BY

JOHN P. PETERS, PH.D., Rector of St. Michael's Church, New York City.

23.

A fundamental dogma of Christianity is the incarnation of God in man. The Christian holds that God and man were one in Jesus of Nazareth, that he was the Son of God, begotten of God, and the Son of Man, born of man. It teaches that Jesus was normal man, the norm of mankind, and claims through him, as the heritage of man, the sonship of God.

The Indian pantheistic religions resemble Christianity in teaching the incarnation of God in man, and there are even points of resemblance in the details of their birth stories. But they differ radically in their doctrine of the manner of union between God and man. They conceive of incarnation as though man were a piece detached from God, which does not resume its full perfection of divinity until its individual existence is lost again in God. Pure Buddhism, declining to consider what lies behind all phenomena, still, in its doctrine of reincarnation or palingenesis of *karma*, shows the influence of the same ideas. The Christian conception of incarnation is as though man were begotten of God; and the more he grows into the stature of God, the more his individuality develops. The one looks to the loss of individuality, the other to the development of individuality. This Christian doctrine of the development of individuality, as man grows into the divine, is of a piece with its doctrine of a Trinity.



Mary, Jesus, and John.—Raphael.

Judaism, the religion to which Christianity stands most closely related historically, does not teach an incarnation of God in man. If any of the ancient Hebrew prophets ever looked toward this, the doctrine itself has been realized in Christianity, not in Judaism. The latter teaches that man was created by God, the former that man is begotten of God.

Orthodox Islam is still further removed than Judaism from the doctrine of the incarnation of God in man, or even of the immanence of God in the universe. In its conception God and his creatures are extraneous each to the other, and their relation to one another is mechanical. Unorthodox Islam, under the influence of Indian pantheism, has accepted vague doctrines of incarnation.

In ethics Christianity is altruistic, its pattern being the life of Jesus. Buddhism teaches a similar altruism, with Gautama Buddha as its pattern, but its view of the material universe and physical life affects unfavorably its ethical system. Christianity takes a healthy view of the physical life. To the Christian the material universe is good. It is instinct with God, and the healthy, human life is a sweet and lovely thing. Indian pantheism regards the material world and physical life with all its passions and desires as base and unworthy, if not actually evil; and Buddhism shares, to a large extent certainly, this view of the world, which affects unfavorably its con-

ception of man's relation to himself and the world about him. Its view of human life is not sane and healthy and vigorous. Christianity in this regard has inherited from Judaism. In ethics, however, it has advanced beyond the latter, substituting universalism for particularism, and a complete for a partial altruism. Islam, in the matter of ethics, falls much below any of these religions. It is on the plane in this regard of the primitive Hebrew teaching, out of which Judaism developed its present lofty code of ethics; on the plane approximately of the code set forth in Exodus xxi:2—xxiii:19.

In the matter of ethics, Confucius stands higher than Mohammed. How much he falls below Christianity may be shown by one quotation. When he was asked, "What do you say concerning the principle that injury should be recompensed with kindness?" he replied: "With what then will you recompense kindness? Recompense injury with justice, and recompense kindness with kindness."

Closely connected with the ethical code of a religion is its thought about the character of God. To the Indian pantheist God is the great world-soul; everything is part of him, but the material world is, as it were, his unclean parts. To the disciple of pure Buddhism there is, properly speaking, no God, but an inexorable moral law, *karma*; and complete obedience to that law will result in extinction. To the Christian, God expresses himself in the world, as a God of love and truth, the Father of all mankind. To Judaism, he is an omnipotent Creator, the holy, just and loving God of the Jews. To Islam he is the Almighty, whose will makes right and wrong. Confucianism is an ethical culture, without a clear and full doctrine of God.

Man's view of his hereafter is in general a representation of his ideal of life, and is hence dependent upon his ethical conceptions and his view of his relation to God. The Chinese heaven is a well ordered earthly life, in which the man is honored by his descendants, as he in his life honored his parents. Such a hereafter a man attains by following the rules of a proper life, and especially by honoring his parents.

The Mohammedan, as a reward of faith in *Allah*, reaches a heaven of sensuous enjoyment; for Islam does not look upon the lower parts of human life as subordinate to and ministering to the higher, but regards sensuous enjoyment as the ideal fulfillment of the possibilities of man's being. Indian pantheism teaches the transmigration of the soul, generally with loss of conscious identity. Buddhism offers to those who need a heaven an ascending series of transmigrations of the *karma*; but to those who can accept such a doctrine, it proposes as the *summum bonum* the complete abnegation of self and the loss of all desire.

Christianity, asserting the divine sonship of man, holds out the hope of an infinite evolution of the individual Godward; not a transmigration of the soul, with a loss of conscious identity, but a development of conscious individuality.

The ancient Hebrew religion taught no real immortality. Later Judaism developed the doctrine of the resurrection of the body, and a heaven where the righteous should live in sensuous enjoyment. Modern Judaism has spiritualized this conception of heaven, but I know nothing which can be quoted as an authoritative exposition of the present Jewish doctrine of man's hereafter.

This brief comparison of Christianity with other religions is of necessity very imperfect. I have compared Christianity only with the highest existing religions. I have represented Christianity as I and those among whom I live understand it. I have sought to represent the doctrines of the other religions which I have considered from the point of view of their highest and most spiritual exponents. I have not considered questions of forms and ceremonies, although in practice those form an important part of every religion. I have not even considered formally the views of the various religions regarding such important matters as sin and salvation. I have formally compared merely the different conceptions of God and of man's relation to God, including his relations to his fellow man, believing that in the last analysis these are the fundamental things out of which the others spring.

FIVE GREAT RELIGIONS.

BY

CHARLES M. TYLER, D.D., Professor of History and Philosophy of Religion, Cornell University, Ithaca, N. Y.

24.

The universal destiny and imperial value of Christianity are not imperiled by the comparative study of religion.

Briefly treated, the religions which claim universality, by reason of geographical expansion, and of the numbers of their adherents, can alone be considered; and those only in respect of the fundamental conceptions of God, the soul, and immortality.

I. Brahmanic philosophy, implicit in the Upanishads, finds highest expression in the Vedânta system, in the Uttara Mīmāṃsā of Bâdarâyana, and the works of Sankara. Brahmanic thought passes over from Vedic polytheism to a second stage of abstract unity of thought. Brahman as the Infinite, Self or Subject, impersonal or personal (it is not obvious which) is the real Spirit, or Self or Subject, and the Gods, and human self are phenomenals only. The human self is no other than the Infinite Self; therefore is never sundered from it; cannot be absorbed into it. In this abstract unity, some thinkers discern sparks of theism. They fade, however, into pantheistic abstraction. Gods, men, and the objective world are but phenomena of the highest Self, Oversoul, Paranatman. If the human self and the objective world seem to be real, it is the effect of *avidya* or nescience. Knowledge of the Highest Self (*Brahma*) delivers us from nescience, enables the finite self to see that it is the absolute Self (*Brahma*). *Brahma* is therefore the all, the world is *maya*, illusion—a troubled dream of *Brahma*. This is acosmism, the devouring of the world as Saturn devoured his offspring. Human personality is only phenomenal, not real. The finite self, and the objective world founder in the gulf of absolute Spirit, as drops of water in an infinite sea. In Christian thought, the Divine personality, and the human ego, and the world, as well, are clearly differentiated.

The royal truth of Brahmanism is the spiritual nature of being, and the doctrine that man can now and here be in union with God, without waiting for another life. Immortality in Brahmanic thought is the full recognition that the finite soul is already very *Brahma*. The final knowledge by which the finite soul is delivered from *avidyâ* or ignorance, constitutes immortality. The effort of wisdom is to escape from finite existence into the abyss of the negative infinite.

The Vedânta philosophy was the defence of the abstract unity and existence of absolute spirit against the assaults of Kapila, who, in the Sâṅkhya philosophy, vigorously affirms the reality of the finite and questions that of the Infinite Self. In spite of these philosophies, Indic religion is today largely polytheistic.

II. Whether Buddhism is theistic or atheistic is still a contention.* From our theocratic point of view, it is atheistic. But it exalts man to be God, and is autosoteric (self-saving). It is theanthropism, God is dethroned, and man has become God. Besides, the belief of Gautama in a moral order (the wheel of life) logically implies moral obligation, and a Divine sanction of the feeling of obligation. Still further, it is to be noticed that Gautama gets his impulse from the God *Brahmâ* under the fig-tree, receives there the mission of Holy Knighthood. In the Dhammapada, Gautama addresses with pathos the maker of his tabernacle, and Buddhism at last, under theistic stress, deified its founder.

Gautama, however, carefully abstained from ontological speculation, was silent concerning the ultimate Being, and exalted moral conduct to supreme importance. The higher Power would seem to be only the Moral Order. Occidental thought cannot distinguish such order as separate from a moral will.

* See C. P. Thiele Gifford Lectures, 1896, page 170, and Rhys-Davids Hibbert Lectures.

Christianity offers help to moral effort. Buddhism is self-adequate. It teaches, so to say, a selfish unselfishness. To escape misery of self is achieved by annihilation of self.

In the doctrines of Karma and Nirvana, Buddhism is the continuation of Brahmanism. The legacy, Karma, is not a doctrine of personal immortality. The karmic self, which is found after transmigration, is not identical with the present self. It is a vain identity in psychology, for there is no remembrance of the former state. It is a new subject in which are focussed the moral consequences of the deeds of the old subject which has vanished. Both Nirvana and Karma have their roots in the Upanishads and antedate Buddhism.

In Buddhism the will to live is the source of misery, and binds man in vassalage to the wheel of change or transmigration. The finite self seeks escape from the wheel into Nirvana, which is either an eternal rest from consciousness, or a pallid consciousness, resembling a peaceful dream. The lamp goes out for want of oil; peace engulfs the soul in obliviousness which is sought through holiest suffering and self-sacrifice. A universal charity, apparently Christian, which however resembles silence of thought and feeling, demands our admiration. Emphasis is laid not on the value, but on the worthlessness of life.

Christianity emphasizes the value of personal life, and would continue and exalt self-consciousness in communion with the Infinite Father. Both religions experience sadness at the aspect of the world. Their ethics are sublime; but the one is the ethics of despair; the ethics of the other is that of hopefulness. The resignation of one is that of passivity, of the other activity. Gautama would escape from sorrow by escape from self; the sorrow of Christ impels to the holiest realization of self in a continuous progress towards union with the Divine Being.

Buddhism and Christianity, as presenting the noblest ethics, are the only real candidates for universal supremacy. But the Christian Faith appeals to both the speculative and practical needs of man. Christianity, unlike the pantheism, implicit in Brahmanic and Buddhistic doctrine, harmonizes the facts of Being and the World.

III. Confucianism, the official religion of China, is respectfully indifferent towards all ontological speculation. The genius of Confucianism is decorum, a reverence for the order of Nature, the State and the Family. The immortality of the family is emphasized rather than that of the individual soul. Filial reverence is the emphatic note of the system, and the ethical contribution to human life is very great. The doctrine of Laotse was highly speculative, and Hegelistic, and abounds with noble ethical utterances, but it lapsed in time into degrading magic.

IV. Mohanmedanism is absolute theism and proved a hammer of Thor to shatter Arabian idolatries and animistic cults. It was, however, a superstructure, for the Koran is a supplement to Jewish and Christian Scripture, and Mahomet deemed his religion as substantially the same with Judaism and Christianity. It borrows its noblest elements from them. It nobly vindicates the unity of God, and the moral responsibility of man. It fosters personal dignity, and the virtues of temperance, fidelity, honesty, and veracity. But it darkens the ethics of Christ, substituting the scimitar for persuasion, ambition for disinterestedness, and political for spiritual sovereignty. Sometimes tolerant, it is capable of fanatical explosions. Islamism is not elastic to adapt itself to progressive civilization. Its destiny is to be merged, by transfiguration and enlightenment, into the world movement of Christian life, which is the realization of all true ideals imperfectly adumbrated in other religions.

These religions outside Christianity have been a search after God, and we should welcome the gifts of their prophets. They reveal the immanence of the Divine Spirit in the reason and conscience of all peoples. The moral and religious ideals set forth in Christianity are the true forces of progress, and point to the ultimate fulfillment of the Divine purpose in the history of the world.

FOURTH WEEKLY REVIEW.

19. **ON THE RELATION, ETC.**—Borrowing, Attitude, Judaism, Hellenism, Ethnography, Antagonism, Oppression, Plastic, Conduct, Universality.
20. **CHRISTIANITY, THE UNIVERSAL RELIGION.** — Universal Religions, Christianity, Human needs, Adjustments of other religions, Need of improvement in Christianity.
21. **THE COMPARISON, ETC.**—Positive, Negative, Christianity, Vedantism, Buddhism, The Choice, Personality, The Universe, Christianity inclusive.
22. **CHRISTIANITY COMPARED, ETC.** — Brahmanism, Buddhism, Confucianism, Mohammedanism.
23. **CHRISTIANITY COMPARED, ETC.**—Incarnation in Christianity, in Buddhism, in Judaism, and in Islamism, Ethics, Conception of God, Future life.
24. **FIVE GREAT RELIGIONS.** — Conceptions of God, the soul, and immortality in the great religions.

QUESTIONS.

19. *State the two main questions. Name the antecedents of Christianity. What antecedents had Judaism? Describe the attitude of Christianity to other religions. What tendencies are now apparent? What may be expected?*
20. *Contrast Buddhism and Mohammedanism with Christianity. State some universal traits of Christianity. State some evidences that Christianity is becoming universal. On what condition can it do so completely?*
21. *Characterize the positive class of religions. Characterize the negative class of religions. Name the type of each class. On what does the choice between them turn? What is bound up with that? Show the inclusiveness of Christianity.*
22. *Estimate the value of Brahmanism. State its probable future. State the strength and weakness of Buddhism. State the merits and demerits of Confucianism. Wherein does Mohammedanism fail?*
23. *Compare Christianity with Buddhism, Judaism, Islamism, and Confucianism, in respect to incarnation, ethics, conception of God, and the future life.*
24. *Compare Christianity with Brahmanism in respect to their conceptions of God, the soul and immortality. Do the same with Buddhism, with Confucianism, and with Mohammedanism.*

SUBJECTS FOR SPECIAL STUDY.

1. *Tendencies of Christianity in the nineteenth century.*
2. *The religious future of Asia.*
3. *Elaborate the notion of Christian inclusiveness.*
4. *Enlarge on the merits of Christianity as depicted at the close of Lesson 22.*
5. *Compare Romanism and Protestantism by the same standards.*
6. *Make a comparative estimate of religions based on Lessons 19-24.*

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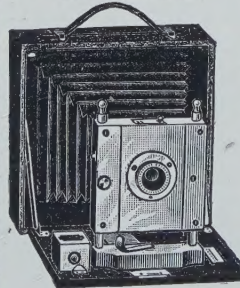
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